BX 8949 .B75 O52 1881
Old Stone Church (Fairfield
N.J.)
Bi-centennial celebration o
the Old Stone Church.

LIBRARY OF PRINCETON
1946
THEOLOGICAL SEMINARY

PRINCETON
THEOLOGICAL
SEMINARY

# Old Stone Church

## BI-CENTENNIAL CELEBRATION,

SEPTEMBER, 1880.

LIBRARY OF PRINCETON
THEOLOGICAL SEMINARY
G-339
F1685f

OLD STONE CHURCH.

# BI-CENTENNIAL CELEBRATION

LIBRARY OF PRINCETON
MAR 12 1946
THEOLOGICAL SEMINARY

OF THE

# OLD STONE CHURCH,

SEPTEMBER 29, 1880.

PUBLISHED BY THE REQUEST OF MANY.

BRIDGETON, N. J.:
A. M. HESTON, PRINTER, CHRONICLE OFFICE,
48 Commerce Street.
1881.

# PREFACE.

The congregation proper of the Old Stone Church, now worshipping at Fairton, together with the First and Second Presbyterian Churches at Cedarville, the offspring of the Mother Church, and many inhabitants of Fairfield, as also, descendants of those long ago connected with the Stone Church, now residing in remote parts of the country, united in an effort to hold a plain, modest, bi-centennial celebration, commemorative of their ancestry, who, through trial and by persevering labor and earnest piety, founded the first Presbyterian Church in Fairfield, over two hundred years ago.

The venerable L. Q. C. Elmer, now in his 88th year, was invited to preside at the meeting.

The different pastors connected with the Mother Church, and her two growing daughters, were requested to prepare short histories of each.

The Rev. Epher Whitaker, D. D., of Southold, Long Island, was invited to present a more comprehensive historical address of general interest, commemorating the piety and virtues of the plain, honest and devoted men and women who had been connected with the Old Stone Church, and had zealously served their Master, in this portion of the Lord's vineyard.

The labor of effecting the purpose of these ceremonies was cast upon the Rev. Samuel R. Anderson. He willingly

accepted the burthen, and with great care and diligence performed the duty, making the occasion a success.

On the day fixed, September 29th, 1880, although the 7th of September ended the century of the completion of the building, the Old Church welcomed a large gathering of friends, from the varied sources above named, within its antiquated walls, to participate in appropriate exercises. Around the building canvas was spread, under which, during the mid-day recess, the company partook of a generous collation.

Clergymen of different denominations were present and manifested great interest in the proceedings.

The Rev. George W. Johnson, of the Episcopal Church, read the scriptures, the 651st hymn of the Hymnal was sung, and prayer offered by the Rev. Ephraim Ogden.

During the day the reading of the several papers herein published followed.

A letter was read, from the Rev. David McKee, now in his 75th year, who was for two years co-pastor with Rev. Ethan Osborn, regretting his inability to be present, and praying that prosperity might ever follow the Church. Also, a letter from the Rev. Hiram E. Johnson, who, for a short time, was a stated supply.

Rev. David C. Meeker, (since deceased), and the Rev. James Boggs, former pastors, made extemporaneous addresses, giving interesting reminiscences of their ministry here.

Before closing the exercises, C. E. Elmer, Dr. J. Barron Potter, Thomas U. Harris, James H. Trenchard, Dr. B. Rush Bateman and the Hon. George S. Whitcar, were appointed a committee of publication. To this committee, on request, the contributors cheerfully forwarded the papers by them respectively prepared.

This publication may appear to be more of a private, than public character, since it must be of greater interest to those related directly, or by ancestral connections to the Old Church, than to others.

The committee, in behalf of the gentlemen who so kindly prepared the articles, as for themselves, ask indulgent criticism, on the many errors of omission and commission, necessarily occurring in writing and printing a brief history of this kind.

With all of its imperfections, it is now submitted, trusting that it will not be altogether devoid of interest.

# REMARKS BY L. Q. C. ELMER,

AT THE OPENING OF THE MEETING.

Relations and Friends: So many of us now assembled at this interesting Memorial Service are descendants of the Rev. Daniel Elmer, pastor of the congregation from 1727 until his death in 1755, that I feel as if I were in the midst of a family gathering. He did not live to occupy this building, but most of his children and grand-children did. His son, Theophilus, was the leading manager in its erection, during the privations and trials of the Revolution, in which he was an influential actor, as a member of the Legislature and Committee of Safety. The Township was organized by an act of the Legislature of West Jersey, passed at Burlington, May 12th, 1697, which reads as follows:

"An Act for Fairfield erected into a Township.

Whereas, the peopling of the Province does increase the value thereof, and some encouragement to new settlers is a means to effect the same,

Be it enacted by the Governor, with the advice of the Council and Representatives, in this present Assembly met and assembled, and by the authority of the same, That the Tract of Land in Cohansey, purchased by several People, lately Inhabitants of Fairfield in New England, be from and after the Date hereof, erected into a Township, and be called Fairfield, which is hereby impowered to the same Privileges as any other Townships in this Province are or have been, that are not Towns incorporate."

It is much to be regretted, that no records of the proceedings of the Township authorities, before the early part of the present century, are extant. The people thus incorporated were remote from the seat of government of the State, and from Salem, the county seat, with which they had no means of intercourse except by long horseback rides through the wilderness, or by water in open boats; and, no doubt, for many years governed themselves after the manner of their forefathers in New England, by a union of Church and State.

Ordinances were passed at town meetings which had the force of laws, as late as 1756. When William Ramsay was called to the pastorate, the people joined in a written contract that his salary of "80 Pounds Proclamation ($213) should be levied on all their Estates, both real and personal, which are subject to rate in the Provincial Tax." For many years, especially during the conflict with Greenwich in 1748–50, about the county-seat of Cumberland, the people on this side of the Cohansey were called "South-siders," and those on the other side "North-siders." Some of the settlers removed at an early date over to Greenwich, others to Hopewell and Deerfield, and became the founders of two other Presbyterian Churches. The influence of these Puritan forefathers was long felt in the county, to the great benefit of the community, and still exists.

The task of now commemorating the founders of this congregation and their descendants, has been committed to the Rev. Dr. Epher Whitaker, who, himself descended from one of the early settlers, and educated in this community, cannot fail greatly to instruct and interest us. I trust that those who are living at the Bi-Centenary of the founding of the Township will feel bound to remember their origin and progress by appropriate proceedings. After prayer by the Rev. Ephraim Ogden, also a descendant of one of the old settlers, we will listen to Rev. Dr. Whitaker.

# NOTES.

The following address was prepared amid the unceasing duties of responsible and laborious pastoral work. There was no attempt to give it the charm of elegance. The disadvantage of the utmost compression was necessary, to the exclusion of much that would have given diversity of color and pictorial beauty. Accuracy has been the aim, though the purpose has doubtless failed of full accomplishment. All the means within reach have been used to make the statements trustworthy. The chief authorities consulted are Hodge's "Constitutional History of the Presbyterian Church," Gillett's "History of the Presbyterian Church," Webster's "History of the Presbyterian Church," Sprague's "Annals of the American Pulpit," Shourds' "History and Genealogy of Fenwick's Colony," especially Elmer's "History of the Early Settlement and Progress of Cumberland County," "The Pastor of the Old Stone Church," by Hotchkin, Elmer and Burt, "The Old Man Beloved," by Boggs, Bateman's "History of the Medical Men and of the District Medical Society of the County of Cumberland," Brown's "Outline History of the Presbyterian Church in West or South Jersey," Barber and Howe's "Historical Collections of the State of New Jersey," Bacon's "Historical Discourses," Stearns' "First Church of Newark," Hatfield's "History of Elizabeth," Trumbull's "History of Connecticut," Howell's "Early History of Southampton, L. I.," Thompson's "History of Long Island," Prime's "History of Long Island," Corwin's "The Corwin Genealogy," Alexander's

"Log College," Hall's "History of the Presbyterian Church in Trenton," Catalogues of various Colleges and Seminaries, Minutes of various Presbyteries, Synods and General Assemblies, Wilson's "Presbyterian Historical Almanac," volumes I to X, and many pamphlet and periodical Publications.

Efficient and generous aid has been rendered by Charles E. Elmer, Esq., Dr. J. Barron Potter, Mr. Thomas U. Harris, Dr. B. Rush Bateman, Hon. George S. Whiticar and Mr. James H. Trenchard, to whom most cordial thanks are due, as well as to many other kind and intelligent friends, for their indispensable assistance.

Some lines, and even paragraphs, have been retained that were in the delivery omitted for want of time.

There is hope that the publication of the address may afford a little help to some competent hand in writing with thoroughness and order the noble history of this old and fruitful Church of Fairfield, New Jersey.

E. W.

Southold, L. I., Dec. 16, 1880.

# ADDRESS BY REV. EPHER WHITAKER, D. D.

The character of this celebration is such, that an address on the History of the First Church of Fairfield should not greatly exceed an hour and a half; and this length of time will not suffice to give the contents of the volume. What may now be offered must rather have the appearance of an index. The volume is great and precious, and the index may, perhaps, prove useful to some few individuals; but there is no hope that it can be interesting to many persons.

Let me therefore, first of all, bespeak your kindness and your patience; and in the next place, say a word of most grateful acknowledgment to those generous friends whose beneficence and courtesy have been severely taxed and found equal to anything in supplying the rich treasures of this History. They will doubtless be mindful, that the ample materials for a weighty volume cannot be presented within the compass of this address.

A few good trees from one place and another were transplanted here in the early years of our colonial period, and their fruits have produced wide-spread and luxuriant gardens, and orchards, and even vast forests. The statement is ventured, that only a person who has given himself eagerly for months or years to the investigation and study of the life and fruitfulness of this congregation, can understand how wide and fair a record, how worthy and honorable a history, it has made within this township and beyond it.

The oldest churches now in the Presbyterian Church of the United States of America had a spontaneous and biblical origin. They were not constituted by the authority and official action of any Presbytery. They were formed in connection with those political organizations which are called towns in New England and New York, and townships in some other parts of the United States. The oldest of these churches is the First Church of Southold, Long Island, which was gathered on the twenty-first of October, 1640. The Southampton Church was formed the next month.

These oldest churches were made the basis of the towns; for at first it was only the adult male communicants of the churches that could vote at the town-meetings. No other person had any voice or authority in the civil, judicial, or military administrations, though the right of protection in person, property and good name belonged to all the inhabitants. The first churches of Easthampton, Setauket and Hempstead, Long Island, and those of Newark and Elizabeth, New Jersey, as well as others of the old Presbyterian Churches of Long Island and New Jersey, were formed originally, like Southold and Southampton, as town churches, the town-meeting calling the minister and the town officers assessing and collecting a tax on all ratable property for his salary. The church was the highest public school and the minister was the teacher; and his support by an assessment on all the property of the people was perfectly orderly and appropriate.

The people who came here from the towns and churches of Connecticut, Long Island and East Jersey knew their religious wants, and they proceeded to supply them, according to their ability and their understanding of the word of God, by organizing this church about 1690. They desired a worthy man to minister the word and sacraments, and they obtained the Rev. Thomas Bridge, a graduate of Harvard College. He was a man of wealth, piety, learning, ability and manifold experience. He was born at Hackney, England, in 1657, belonged to a family of property and consideration, came to

America in his youth, was graduated at Harvard in 1675, became a merchant, went on business to Europe, became a minister in England, returned to Boston in 1682 with testimonials from the Rev. Dr. John Owen and others. He sailed from Boston to the West Indies, and preached successively in Jamaica, New Providence and Bermuda. He obtained, in 1692, from the West Jersey Society of England, the right to a thousand acres of their land wherever he should please to take up the same. He selected mainly what is now the northeastern part of the city of Bridgeton, including East Lake and the Indian Fields beyond it. This was surveyed for him in 1697, the same year that the West Jersey Assembly authorized the organization of Fairfield township without territorial boundaries. He had also another survey bounded by the Cohansey and Rocap's run. The Dares, Rileys, Lummises, Fosters and others bought and settled on parts of his Indian Fields. He probably continued here not more than ten or fifteen years. He returned to Boston and was there installed one of the pastors of the First Church, May 10, 1705. He published several sermons. He was eminent for integrity, diligence, modesty and moderation. He died while pastor of the First Church of Boston, September 26, 1715, aged 58 years.

His ministry here was in the log-cabin period. The meeting house was built of logs. Most of the dwellings were doubtless of the same kind. There were few fields and fences. Fish and game were essential parts of the food of the people. There were no mills to grind grain; no bridges. The only roads were rivers and streams. Many of the people were living on lands for which they had no legal title—leases only. Few horses and cattle were here—probably not a cart —certainly not a wagon. One generation must grow up in hardship and privations, with scanty opportunities for learning and religious improvement. The heads and hands of the people are given to the physical necessities of their condition —to building houses, digging up trees' roots, opening roads,

making bridges, erecting dams and mills, raising horses, cattle and other stock; and the hearts of the best are torn and bleeding to see the education of their children neglected; intelligence, morals, religion decline.

The next minister, the Rev. Joseph Smith, came from good Connecticut and Massachusetts stock, and his wife, Esther Parsons, from Massachusetts, belonged to one of the best families of the commonwealth. He was born at Hadley, in 1674, graduated at Harvard in 1695; one of his classmates being Jedediah Andrews who became in 1698 the first pastor of the First Church of Philadelphia. Mr. Smith was ordained and installed here May 10, 1709. He continued here not more than two or three years. He left because the people failed to pay him enough salary for his support. His subsequent history is well known and honorable.

He was followed by a comparatively worthless minister, who never became a pastor of this church.

How this Rev. Samuel Exell came to be here is unknown. The Presbytery vainly invited him to attend their meeting, and wrote to the church sharply against him. He soon moved to Chestertown, Maryland, where he formed a congregation of his own.

The congregation sent John Ogden as their messenger to the Presbytery, with a petition, in 1712. The next year Ephraim Sayre, in their behalf, asked the Presbytery for advice respecting the choice of a minister. In the same year Howell ap Howell, a Welshman, applied for admission to membership in the Presbytery. The Presbytery permitted him to preach, but not to become a pastor, in any of their churches, and desired him, within a year, to obtain additional testimonials from some eminent ministers in England known to them. He came and preached here acceptably. In 1714 he attended the Presbytery, with Joseph Seeley, a representative of this church. He had in vain sought the desired testimonials; but the Presbytery believed him to be fit for a pastor, and gave him the unanimous call of this congregation. He accepted

it. The Presbytery installed him October 14, 1715. The Rev. Mr. Andrews preached the sermon. Mr. Powell died here less than two years thereafter. It is believed that while he was the pastor, the log meeting house gave place to a frame one, built in the New England style, shingled on the sides and ends as well as the roof. It stood near the site of the old one in the southeast corner of the old burying-ground. The worshippers, having no pews, sat on benches; but the new edifice was doubtless a source of much thankfulness, and a great addition to the comfort of the people. The worthy descendants of Mr. Powell have perpetuated his good name and influence in this place for a hundred and sixty years. Before his death, a road was opened from the meeting house to the ferry, at. Greenwich; and another, which crossed the streams above Fairton, and running a mile east of Bridgeton, passed through the Indian Fields, and so north until it joined a road from Salem, near Clarksborough, and thence through Woodbury and Haddonfield to Burlington, the capital of West Jersey. No wheels passed over these roads until another generation grew up here.

Mr. Powell's successor was the Rev. Henry Hook, an Irishman, who was admitted to the membership of the Synod in 1718; but seems to have never been installed here.

Before this time Presbyterian meetings began to be held in Greenwich. Several families of Scotch and Scotch-Irish settled there, and trustees in 1717 received a deed for land on which to build a church-edifice. A church was organized as early as 1728. Mr. Hook preached in both Fairfield and Greenwich. The two congregations were not harmonious, and at Mr. Hook's request the Rev. Mr. Andrews came from Philadelphia to heal some differences. This was done. Then such charges were made against Mr. Hook that he was compelled to cease his ministry here, and by the order of the Synod he was publicly rebuked in the Fairfield Meeting House, and forbidden to preach for a season. He was soon restored, and pursued his ministry in Delaware until his death in 1741.

In 1724 the Rev. Noyes Parris came here. He was admitted to membership in the Synod the next year. He was a son of the Rev. Samuel Parris, pastor of Danvers, Massachusetts, then a part of Salem. He was born in 1692. In that year two children in his father's family complained of being tortured by a witch, and the sad history of the Salem witchcraft followed. It was not the best time, place and conditions in which to be born, and the noon of his life was no brighter than the morning. He was graduated at Harvard in 1721, preached here five years, and then such charges were made against him that he returned irregularly to New England.

We have reached a point where about forty years have passed since the formation of the church. There are two houses for public worship—one here and one in Greenwich—perhaps two organizations. There is yet no church-edifice in Deerfield. The whole region whose waters flow into the Cohansey, has for its Christian and orthodox people one Baptist Church on the west side, and one Presbyterian Church on the east side. The population has greatly increased. The children baptised by the Rev. Mr. Bridge have grown up. Much land has been furrowed by the plough. Horses and cattle are multiplied, and the horse and saddle are more used and the boat less employed for travelling. The dwellings are larger and better. The physical burdens and hardships of the people are diminished. Both food and clothing can be more easily obtained. But there is yet much sickness, and it is not alleviated by any skillful medical practice. No trustworthy physician lived within the present limits of Cumberland county for the first half century of its occupation by white men.

But the times and the men at length came for better conditions of life. The streams are turned into servants, and their power is put to use for many purposes. They not only convert logs into boards and lumber, but also grain into flour and meal, and wool into cloth. Markets are opened; barter in some measure ceases, and money is more freely used.

The first minister who lived here long enough to make any great and permanent mark upon the place is the Rev. Daniel Elmer. His honorable ancestry is well known. He was born in Hartford, Connecticut, in 1690, graduated at Yale in 1713, taught a classical school, married, and preached several years in Massachusetts, came here probably in 1727, with his wife and five children, purchased a farm near the church, and became its pastor in 1729. He stood well in the Presbytery and the Synod. When the latter formally adopted the Westminster Confession of Faith and Catechisms, he declined to do it at that time, and thus proved that he had conscience and character enough to stand alone. He was subsequently prepared to confess his faith in the same words which his ministerial brethren had adopted, and he did it. His ministry here was prosperous until Whitefield came to Cohansey. His charge included nearly all the people east and south of the river. A church was organized at Greenwich as early as 1728, when the Rev. Ebenezer Gould became its pastor. Eleven years later this Mr. Gould removed to the Cutchogue Church in Southold, Long Island. His removal opened the door widely for itinerants, and they soon made disturbance. Whitefield preached there in April and October 1740, and again in September, 1746. In this month, the Rev. Andrew Hunter became pastor of Greenwich and Deerfield. The distractions of the times greatly disturbed and embittered the whole Presbyterian Church throughout the colonies, and divided it in 1741. But Mr. Elmer's ministry was so efficient, that about 1745 he built a new dwelling near the church, having obtained a legal title for his farm, previously purchased. He had his survey so made that he could, and did, give the church also a valid title for the burying-ground, including the site of the meeting house. This deed was made June 9, 1747, to Ebenezer Westcott, Deacon; Capt. John Ogden, Deacon; William Bradford, Ephraim Dayton, Jeremiah Buck, Lieutenant; Edward Lummis, Lieutenant; David Ogden, Ensign; Matthew Parvin, Benjamin Davis,

Thomas Bateman, Thomas Harris, Jr., Nathaniel Whitaker, Ebenezer Bower, James Rose, Stephen Clark, Thomas Whitaker, John Garretson, Thomas Ogden and Daniel Bateman. They were a committee chosen to take the Release from the pastor.

The divisive spirit of that day caused some unhappy separations in the congregation, and a part of the people, including the pastor's eldest son, ceased their public worship here and often went to Greenwich. This son had married a daughter of a zealous Baptist, and made his home near his father-in-law's. The trouble was serious enough, the pastor thought, to be submitted to the consideration of the Synod, and a committee was appointed to visit Fairfield and make an effort to heal the disorders. Mr. Elmer's death, January 14, 1755, prevented any action on the part of this committee. His grave is in our old burying-ground, and the inscription on his tomb-stone is ecclesiastically significant. It does not speak of him as the late pastor of the Presbyterian Church, but of the Church of Christ in Fairfield. It thus indicates the puritan and independent origin of the church, and shows that it was at first a Town Church. In the deed, also, two deacons are named, but no ruling elder. Mr. Elmer's new dwelling was burnt to the ground about the time of his death, and with it all the previous records of the church. For the time and place, the estate which he left was large, £428, 4s, 6d. He was twice married. His first wife died soon after they came to Fairfield. She had seven children, three sons and four daughters. Her remoter descendants are very many. His second wife was Susanna Webster, and their children were two sons and three daughters. She survived him and after his death married in succession two other husbands. But her grave is by the side of her first husband's. His offspring have been as prominent and influential in this county and State as those of any other man who has ever lived in this county. Charles E. Elmer, Esq., is now the head of the family according to the rules of the old common law, and his

son Daniel is the seventh Daniel in the direct lineal descent of eldest sons.

The eldest son of the Rev. Daniel Elmer came, at thirteen years of age, with the family from Massachusetts. His father educated him to be a land-surveyor, and he followed his profession all his life. In 1738 he married Abigail Lawrence, daughter of Nathan Lawrence, who moved from Long Island to Cedarville before 1720, and became wealthy. Daniel Elmer made his home near his father-in-law and prospered. He had been early admitted to the full communion of the church; but when Whitefield came, in 1740, to Cohansey, Mr. Elmer, two years after his marriage, became a follower of this famous Episcopal clergyman. His father-in-law had built a meeting house in Cedarville for the use of the Baptists, and after the builder's death, this house became the property of Mr. Elmer, and the Rev. Gilbert Tennent and other Presbyterian followers of Whitefield preached in it. After the Presbyterians united in 1758, Mr. Elmer returned to his early religious home and became, as early as 1760, an elder of this church. For the last four years of his life he was the clerk of the county. He died in 1761, aged 46 years; but though so young, he left five sons and five daughters.

Before the Rev. Daniel Elmer's death the disruption of the Presbyterian denomination had continued fourteen years, and a strong tendency towards reunion had become manifest. The Fairfield Church and its disaffected members were feeling the genial influence of the better spirit. Wise measures were therefore adopted to remedy the disorders in this place. Mr. Thomas Ogden was appointed to go to Connecticut and get a minister from the old home. The Rev. Dr. Francis Alison, of Philadelphia, commended him to the Rev. Dr. Ezra Stiles, President of Yale College; but no suitable minister could be found in Connecticut who would come here. Happily the fit person was found nearer home. This was William Ramsay, who was born in Lancaster county, Pennsylvania, in 1732, and graduated at the college of New Jersey in 1754. His call is in this form:

"March 22d, 1756. Fairfield, in Cumberland.

We, whose names are underwritten, do mutually Promise and Agree to call Mr. Ramsay to the pastoral care of this Congregation, and to give him Eighty pounds Proclamation, per annum, for our Lawful Minister: To be levied on our estates both Real and Personal, which are subject to rates in the Provincial Tax. Our Lands and Certainties to be valued by a Committee, by us to be chosen and appointed for the purpose:

Daniel Elmer,
Thomas Bateman,
Thomas Ogden,
Thomas Whitecar,
Ephraim Buck,
John Powell,
Nathaniel Diament,
Henry Peirson,
Jonathan Lorance,
Robt. Low,
Jeremiah Buck,
David Ogden,
Israel Petty,
Edward Lomis,
Abraham Sayre,
David Husted,
Joseph Ogden,
David Westcote,
James Diament,
James Ray,
Benjamin Stratton,
Joseph Westcote,
Jonathan Westcote,
Thomas Joslane,
Zadoc Thompson,
William Dickson,
Jonathan Stratton,
Ephriam Harris,
Daniel Westcote,
Joseph Seeley,
Amos Ireland,
Nathan Lorance,
Jonathan Diament,
David Fithian,
Jeremiah Nickson,
Henry Sparks,
Daniel Bateman,
Moses Husted."

These thirty-eight men thus engaged to pay the salary according to an assessment upon all the property of each, made by a committee of their own choice. The sum amounted to about eight dollars and a half from each man, in silver, on the average; a yearly payment, by every one, of the price, perhaps, of a good cow, or two acres of good land, at that time.

To be free from the partisanship of the times, Mr. Ramsay

went to Fairfield, Connecticut, for license, and received it from the Association of the Eastern District of Fairfield county; and to win the favor of the disaffected here, he also joined the Presbytery of Abington, in Pennsylvania, a New Side body. This Presbytery ordained and installed him December 1, 1756. Something more than a year later, the two Synods became one, and he then joined the Presbytery of Philadelphia, to which the church belonged. When order had been restored there were seventy-eight communicants in this church, and as many square miles in the bounds of the congregation, from the Indian Fields to Newport.

In 1758 Mr. Ramsay married Sarah, the eldest daughter of Col. Ephraim Seeley, who died June 22, 1774. His grave is in our old burying-ground near the Cohansey river.

On his marriage, the congregation bought for Mr. Ramsay's use a farm of one hundred and fifty acres on the east side of Sayre's Neck, a little below the school-house, about two miles south of the church. His home was on this farm till he died, November 5, 1771, in the thirty-ninth year of his age. In 1850, Dr. J. Barron Potter copied the inscription on his tomb-stone, as well as all the others in our old cemetery, and has generously published them. It speaks of his superior genius and native eloquence which shone so conspicuously in the pulpit as to command the attention and gain the esteem of all his hearers. It also states that he discharged his duty faithfully in every situation in life; that he was greatly respected and died universally lamented. His piety, virtues, worth and eloquence were commemorated in a glowing eulogy from the lips and pen of his pupil and brother-in-law, Dr. Jonathan Elmer. It was printed.

His widow married the Rev. Dr. Robert Smith, of Pequea, in the native county of her first husband. Her second husband was the father of the Rev. Samuel Stanhope Smith, D.D., L.L.D., successively President of Hampden Sidney College, Virginia, and of the College of New Jersey; and also the father of the Rev. Dr. John Blair Smith, successively

President of Hampden Sidney College, Virginia, and of Union College, New York. The Rev. Dr. John Blair Smith succeeded George Duffield and preceded Archibald Alexander and Thomas Brainerd, as pastor of the Third Church, Philadelphia. The Rev. Dr. Robert Smith's wife survived her husband and died here among her kindred, August 9, 1801, aged 63 years. Her grave is near her father's and her first husband's.

Mr. Ramsay did much to form the character of some of our greatest and best men. He taught and trained the young Elmers, Newcombs,* Harrises, Bucks, Seeleys, and others who became men of renown in the revolutionary period. He formed a congregation equal to anything that could be required of it. The religious life of the people was specially vigorous, and that produced intellectual energy, and ten thousand manifestations of wholesome activity. Sometimes forty or fifty a year were admitted to full communion.

The act dividing Salem county and forming Cumberland was passed in 1748, but the entire separation did not occur until the year after Mr. Ramsay's death, when Cumberland, apart from Salem, first elected members of the Colonial Legislature.

The Rev. Mr. Ramsay's ministry included the times of the conquest of New France in America, a transition period scarcely less important than the years of the revolutionary war; for in those French wars New Jersey, like Connecticut, put into the army in two years more than one-fourth of her arms-bearing men, in order to spread the Protestant religion and English rights over this continent; and the people also paid taxes that would now be deemed intolerable.

The Rev. William Hollingshead succeeded Mr. Ramsay. His English ancestors settled in New Jersey. He was born in Philadelphia in 1748, admitted to the full communion of the church in his boyhood, graduated at the University of Pennsylvania, studied for the ministry, and was licensed in

*Col. Dayton Newcomb died March 22, 1809, aged 57 years.

1772, and became the pastor of this church, installed by the First Presbytery of Philadelphia, July 27, 1773. In the autumn of the same year he married Sarah, the only daughter of John and Jane Harrison McCalla, of Roadstown, in this county. Soon after, it was found necessary to provide for the building of a new house of worship, to make sure of the future comfort and growth of the congregation and the township. The frame building, used more than half a century, had become unsafe. It was taken down in 1775. The pulpit and benches were set in the shade of an oak near the site of the church, and this was the place of the public worship in fair weather. But the congregation did not sing:

"The groves were God's first temples."

They made arrangements to build a suitable edifice. There seems to have been no difficulty in selecting the new site for the new building. The hallowed and grateful associations of the old place, even though sanctified by the graves of their parents, they made subordinate to the prosperity, convenience and welfare of the people and of posterity. The good of the township required that the church should stand on the main road running through its centre from one end to the other. Accordingly they bought land here, and determined that the structure should be substantial, built of such materials, of such size, in such style, and with such workmanship, as to be worthy of its purpose, and of the worshippers within its walls. *Circumspicite.* Behold it! The type of the structure is not Yankee; it is rather Scotch. But the stones were scarcely quarried and brought upon the ground when the storm of war burst from the clouds which had been growing darker for years. No lull permitted the enterprise to go forward until the British force was mainly transferred to the southern part of the country early in 1780. Then our fathers determined to arise and build, even in the troublous times. Many hearts were ardent and many hands were active in the work. Providence greatly favored the design, and no rain fell from the time the foundations were

laid, on the first day of May, until the rafters were raised and the roof put on in the middle of June. The speaker well remembers with what admiration in his boyhood he heard this statement from the lips of Moses Bateman, Esq., who in his early manhood worked upon the building all the time it was rising from foundation to roof-tree. The interesting fact is well attested by the journal of John Stratton, Esq., and other testimony. Thus in spring and summer the work advanced so rapidly that before the first week of autumn was past, the Rev. Mr. Hollingshead, sharing the joy and thankfulness of his people, could, in this house, lead their profound and grateful devotions. He preached his first sermon here, September 7th, 1780, from Philippians, 3 : 7. "But what things were gain to me, those I counted loss for Christ."

The house was now a shelter for the people, and defied the rain and the snow, but the labors of a year were required to finish it within, and to form rules for its use by the families of the congregation. As soon as they could worship in it, the people gave themselves to the promotion of their spiritual welfare, and in the spring of 1781, forty-eight persons were admitted to the full communion of the church and nearly an equal number a few months later. The spiritual ingathering which followed the building of this house, added to the full membership one hundred and fifteen persons. The pew-rents amounted to one hundred pounds a year—enough at that time to buy a good farm—probably one per cent. of the whole value of the estates of all the pew-holders.

In 1783 the church was incorporated by a special act of the State Legislature, and entered upon this new stage of its history in the same year that the independence of the United States was acknowledged by the treaty of peace with Great Britain.

The church was incorporated August 4th, 1783, and the Trustees who have been members of the Board since the incorporation, are as follows :

Samuel Westcott,
Jedediah Ogden,
James Ogden,
John Houseman,
Nathan Bennett,
Amariah Harris,
Daniel Westcott, Jr.,
Eli Elmer,
John Bower,
Amos Westcott,
William Bateman,
David Pierson,
Levi Preston,
Ephraim Harris,
Jonathan Ogden,
Jeremiah Nixon,
Levi Stratton,
Ephraim Buck,
Jonathan Bateman,
David Westcott,
John Ogden,
Thomas Burch,
Joseph Ogden,
Amos Bateman,
Reuben Powell,
Norton Lawrence,
Charles Howell,
John Thomas Hampton, M. D.,
(who was the Treasurer for some years before his death, Sept. 29, 1794, aged 42 years.)
James Clark,
Thomas Whitaker,
Thomas H. Ogden,
James Diament,
Jonathan Bennett,
Daniel Elmer,
Ebenezer Seeley,
Jesse Parvin,
John Bateman,
David Bennett,
Abraham Sayre,
James Harris, Esq.,
Bayse Newcomb,
Benjamin Thompson,
Lot Fithian,
Burgen Bateman,
Urbin Diaon, (Diament?) (Dixon?)
John Powell,
Eleazer Smith,

1800.

Charles Harris,
Samuel Westcott,
Pierson Harris,
Jeremiah Nixon, Jr.,
David Harris,
Moses Bateman,
Nathan Bateman,
Joseph Bateman,
Amos Fithian,
Moses Hunt,
Ephraim Dayton,
John Elmer, Sr.,
Silas Smith,
Daniel Burt,
Mnason (?) Bowen,
Ephraim Smith,
Nathaniel Whitaker,
Nathan Bateman, Jr.,
Joseph Dannals,
Ephraim Lummis,
Ezekiel Westcott,
Jasper Burt,
Asa Smith,
William Husted,
Elias Howell,
John Weatherby,
Nathan Gandy,
Benjamin L. Ogden,
Isaac Bishop,
Enoch H. More,
Matthias Burch,
Lot Fithian, Jr.,
Ephraim Nixon,
David Roray,
Ephraim Bateman,
Joseph Newcomb,
William Bateman,
Henry Westcott,
Reuel Whitaker,
Neri Ogden,
Norton O. Lawrence,
John Trenchard,
Thomas Harris,
David F. Bateman,
Asa Fish,
Oliver Russell,
John Howell,
Reuben Powell,
Sheppard Gandy,
Thomas H. Ogden,

Henry Howell,
Ephraim Westcott, Jr.,
James Diament, Jr.,
Ephraim Lummis, Jr.,
Israel Bateman,
Oliver Elmer,
Jason Ogden,
Ephraim Fithian,
Aaron Seeley,
Lorenzo Lawrence,
John Whitaker,
Henry Whitaker,
Elkanah Bateman,
John Trenchard, Jr.,
Daniel Bateman,
Elmer Ogden, Jr.,

1822. Norton O. Lawrence,
Nathaniel Diament,
William Westcott,
Jeremiah Bateman,
Nathan Gandy,
Elmer Ogden, Jr.,
Jeremiah Bennett,
Daniel L. Burt,
Harris Ogden,
John Howell,
Isaac Harris,
Ephraim Bateman,
Joseph Burt,
Henry Brooks,
John Ogden,
David F. Bateman,
Ephraim Dayton,
George Howell,
Reuben Powell,
Jonathan D. Harris,
Leonard Lawrence,
Joseph Dayton,
William A. Smith,
Daniel C. Pierson, M. D.,
Leonard Lawrence,
Thomas Ogden,
John Elmer,
Ephraim H. Whiticar,
Edmund Howell,
Reuben Bateman,
Ephraim Westcott,
Nathaniel Diament,
William Moore,
George Ogden,
Theophilus E. Harris,
David S. Ogden,
Reuben Ware,
Henry Sheppard,
James Campbell,
Reuben Nixon,
George Smith,
Horace Elmer,
John P. Moore,
Jeremiah Thompson,
Henry Powell,
George W. Nixon,
Nathaniel Howell,
Abel Johnson,
Robert Westcott,
David Clark,
Leonard Bateman,
John Holmes,
William A. Smith,
James Campbell
Nathan Duffield,

1843. Butler Thompson,
Joseph Campbell,
John McChesney,

1844. Ethan Trenchard,
Adrian Bateman,
Henry R. Conover,

1845. Joseph F. Jaggers,

1846. Theophilus Trenchard,

1847. George E. Elmer,
Josiah Bennett,

1848. Harris O. Elmer,

1851. Theophilus Tomlinson,
George S. Whiticar,
James E. Elmer,
Aaron Smith,
Robert M. Bennett,
John W. Harris,
Benjamin Jaggers,
James Campbell, Jr.,
James A. Whitecar, Jr.,
Daniel Stites,
Thomas P. Clark,
Elias W. Bateman,
Henry C. Trenchard,
Joseph Smith,
Samuel H. Williams,
James Smith,
Lewis B. Holmes,
Levi J. Craig,

Theophilus E. Smith.
Robert G. Smith,
James H. Elmer,
Edwin W. Starn.
Robert L. Woodruff,
George Lorenzo Elmer,
Justus Livingston,
James McNiehols.

In 1783 the church lost the pastoral care of the Rev. Mr. Hollingshead, who accepted a call to the pastoral charge of the Circular or Independent Church of Charleston, South Carolina, the principal congregation in the chief southern capital. He continued to be the faithful and efficient pastor thereof until 1815, when he was stricken down while ministering in the pulpit on the Lord's day, and thereafter gradually declined until January 26, 1817, when he died, after a ministry of forty-four years. His wife survived him about three years and eight months, and died while visiting at the Rev. Jonathan Freeman's, in Bridgeton. Her grave is in Greenwich. The Rev. Dr. Hollingshead, during his later ministry, held a prominent place in Charleston, as the Rev. Thomas Bridge did in Boston during the last years of his life. Dr. Hollingshead published his funeral sermon on the death of his brother-in-law, the Rev. Dr. Daniel McCalla, edited this brother-in-law's works in two volumes, and prefixed a memoir of his life. Dr. McCalla preached as a licentiate here for six weeks in August and September, 1772, just before Dr. Hollingshead came and preached six Sabbaths. The first sermon of the latter was from 1 Cor. 6:20. "Glorify God in your body, and in your spirit, which are God's;" and this rule he himself obeyed through all the decades of his ministry.

It is time to turn our attention to the Ruling Elders. John Ogden appeared in the Presbytery in 1712. His tomb-stone in our old grave-yard shows that he died December 22, 1745, aged 75 years. His American kindred, earlier than himself, have an exceedingly interesting history. He seems to have built the first flour-mill in Fairfield, and so changed the name of the north branch of the Cohansey to Mill Creek. His son David succeeded him in the ownership of the mill, and died in December, 1760, aged 53 years. This David married Mary Diament. Their eldest son, John, was the father of Jedediah,

one of our Elders, who married Mary (Polly), daughter of Ambrose Whitaker. Their eldest son, Isaac Ambrose Ogden, a cousin of the speaker's father, studied for the ministry with the Rev. Jonathan Freeman, of Bridgeton, and became pastor of the Cape May church previous to 1819. He removed to Ohio as early as 1825, and the next year his parish was the three counties of Union, Franklin and Fayette. He labored in the western part of that State and on the verge of Indiana for many years, and died there faithful unto death.

Benjamin S. Ogden was a captain in the U. S. Army during the war of 1812–14.

Fifty years ago, a conspicuous person here was John Ogden, an Elder thirty years, until his death, in 1832. His home was a fine farm in Rockville. He always attended public worship; but the state of his health, in his later years, compelled him to fall asleep a few minutes during the sermon. He could not, in his pew, resort to the expedients to maintain wakefulness which were practised by some of his grandsons and other youngsters in the gallery. *Haud ignota loquor.* One of this Elder's sons, Elmer Ogden, was a member of the Legislature. Another son, Benjamin, was born in this township of Fairfield, on the fourth day of October, 1797. He prepared for college, and, in his boyhood, entered the College of New Jersey, and was graduated at Princeton in the class of 1817. In college he was associated with a very choice company of young Christians, including the Rev. Drs. Robert W. Condit, Daniel Baker, John Goldsmith, Charles Hodge, Ravaud K. Rodgers, Charles S. Stewart, William J. Armstrong, John McLean, Eli W. Caruthers, David Magie, and Bishops John Johns and Charles P. McIlvaine. After his graduation, he became a tutor of the College, and prepared for the ministry in the Princeton Theological Seminary, which he entered in 1819, and pursued his studies there for two years. He was licensed, in April, 1821, by the Presbytery of Philadelphia, to preach the gospel, and in June, 1822, the same Presbytery ordained him at Bensalem, Bucks county, Pennsylvania. He

ministered there for more than a year, and, in 1823, he was installed by the Presbytery of New Castle, as the pastor of Lewes, Delaware, where he faithfully performed his pastoral duties more than three years. During this time the Presbytery of Lewes was formed. The Presbytery of New Brunswick received him to membership from the Presbytery of Lewes, on the 28th of November, 1826, when a call from the church of Pennington, New Jersey, was placed in his hands. He accepted it, and the Presbytery installed him as the pastor of this large and important church, on the 8th of December, 1826. He was the sixth pastor of that church, and his immediate predecessors for eighty-five years had been the Rev. Messrs. John Guild and Joseph Rue. Mr. Ogden pursued his ministry with great fidelity and usefulness. The additions to the full membership of the church in 1833 were not fewer than forty-five. During the winter of 1837–8, there was a remarkable work of divine grace, under his pastoral care. A vivid description of it was published in the *Presbyterian*, of Philadelphia, written from Pennington, April 24, 1838. On the 16th of that month, sixty persons were admitted to the full communion of the church, the oldest being seventy years of age and the youngest eleven years—twenty-nine of them having never been baptized until the previous day. The Presbytery, near the close of the same month, made a particular report of this gracious ingathering, and stated that it might "be characterized as having to a remarkable degree embraced persons in middle life and the heads of families."

This large accession to the membership of the church was speedily followed, as often happens in such cases, by the termination of Mr. Ogden's pastoral care thereof. During the twelve years of his pastorate, one hundred and eighty-six persons were admitted to full membership, the church edifice was greatly enlarged, its interior rebuilt and fitted for its religious uses according to the better taste and greater comfort of modern times. The present plan was also adopted to collect the money for the expenses of the congregation by pew-rents,

doing away with the antique and unsatisfactory method of yearly subscriptions. Under Mr. Ogden's pastorate, steps were also taken to erect a church edifice in the western part of the parish, at Titusville, in which public worship might be held on Sabbath afternoons. This house was built of stone and opened for its sacred purposes soon after Mr. Ogden's pastorate ceased. His ministry in the main at Pennington was prosperous, and ended when he was about forty years of age, in the full vigor of his powers. He then removed to Michigan, and preached there in Three Rivers, Niles, and elsewhere, for some years. He subsequently removed to Valparaiso, Indiana, and became the minister of the Presbyterian Church in that place, where he died January 11th, 1853, in the sixty-sixth year of his age. The Rev. George Hale, D. D., his immediate successor as the prosperous and faithful pastor of the First Church of Pennington, now the worthy and efficient Secretary of the General Assembly's Board of Ministerial Relief, in his admirable history of the Pennington Church, says of Mr. Ogden: "He was married to Emily T. Sansbury, October 15th, 1821. There were ten children, four sons and six daughters, all of whom were living at the time of his death. One daughter is the wife of the Rev. James Green, and another of the Rev. J. G. Reiheldaffer, D. D. One son, Thomas Spencer, born in Pennington, January 9th, 1832, entered the ministry."

This bright, worthy son, Thomas Spencer Ogden, was graduated at the University of Michigan; subsequently at the Princeton Theological Seminary, in 1857. He married, in the same year, Miss Phœbe C. Combs, of Perrineville, New Jersey. They visited Fairfield in the early autumn of that year, about the time of his ordination by the Presbytery of New Brunswick. They sailed from New York, October 6th, 1857, and arrived at Corisco, Africa, January 14, 1858. He entered into the missionary work with great earnestness and industry, and soon became efficient in several departments. He withstood several attacks of fever, but the last and very

malignant one overpowered him, May 11, 1861. He was a very faithful, lovely, energetic and useful Christian minister and missionary, and died, as he believed, at the post of duty, danger and death. Mrs. Ogden returned to this country with their only child—a bright boy.

Another of these good Ogdens is Ephraim, the best boy in Sayre's Neck, fifty years ago. He is the grandson of Jason, and the son of that Jason who was born June 26, 1777. He was born a member of this church, June 9, 1818; baptised in his infancy by his pastor, the Rev. Ethan Osborn, and admitted to full communion with sixty others in August, 1836. He prepared for college with Levi F. Claflin, in Bridgeton, and the Rev. Dr. John W. Scott, in Steubenville, Ohio. He was graduated at Jefferson College in 1844, pursued the full course in the Western Theological Seminary, was licensed by the Presbytery of Steubenville, in April, 1847; ordained by the Presbytery of Allegheny in November, 1848, and at the same time installed pastor of the churches of Middlesex and Westminster. Ten years later he was released from the care of Westminster; but he is now the faithful bishop of Middlesex, as he has been for nearly thirty-two years. He married first, Sarah Jane Harrison, of Steubenville, Ohio, January 11, 1848; secondly, Mary Jane Banks, of Neshannock Falls, Pa., June 29, 1853; thirdly, Lavinia McGarrah, of Clarion county, Pa., January 30, 1867. They have passed into the Father's heavenly house before him, and the two children of the first, and one of the second wife, have followed their mothers. Four of the second and four of the third continue with him. Three are married. He has often been chosen by his brethren in the ministry for important service, and has represented his Presbytery in several General Assemblies, including the last.

Another of these Fairfield Ogdens that must be named is Jonathan, grandson of Jonathan, and son of Curtis. He was born in Fairton, December 10, 1809. The family afterwards removed to Bridgeton, where his father was postmaster more than

twenty years, and became a prominent Deacon of the Baptist Church. Jonathan Ogden entered the full communion of the Presbyterian Church on the confession of his faith, in 1827. Four years later he removed to Philadelphia, where, in 1833, he married Abigail, third daughter of Robert Murphey, Esq., a sturdy Protestant from county Antrim, Ireland, and a thorough Presbyterian. Mrs. Ogden's elder sisters also married men from Bridgeton, namely, John Sibley and John Heilig—all of them being persons of great Christian worth. Mr. Ogden moved, in 1852, to New York for business and Brooklyn for a residence. Four years later he became a member of the firm of Devlin & Co.. then and for several years thereafter the largest clothing house in the United States, employing from one thousand to two thousand persons. In 1874 he retired with a competence, having built on Brooklyn Heights such a residence as he desired. His fellow-citizens of this part of Brooklyn, the head of its wealth, intelligence and refinement, have repeatedly chosen him to represent them in the State Legislature. He has done it with eminent ability and honor. He is the Vice President of the Long Island Fire Insurance Company, which has prospered through forty-seven years. He served the church for several years in the Board of Domestic Missions, for eight years in the Board of Church Erection, being its Treasurer for years. He was elected, in 1854, an Elder of the Second Church under the pastoral care of the Rev. Dr. Ichabod S. Spencer, author of the "Pastor's Sketches." In 1863 he entered the Session of the First Church, New School, Henry Street, and for the last seventeen years he has been a most efficient officer of this First Church. The divine blessing has rested upon his household. One son in early manhood, ripe for heaven, was transferred almost in a moment from earthly toil to supreme rest and blessedness. The other four children are well settled in life, and all intelligent, sincere, earnest and active Christians. While Mr. Ogden was in the Legislature, a keen observer and careful writer said of him, that he was "widely

known as a man of high character and stern integrity." "Always scholarly, polished and graceful in his utterances, with the manners of a gentleman of the old school, there are few more agreeable speakers at the capitol than Mr. Ogden. His ideas are sound, practical and healthy, the fruit of a varied experience and a cultured and well-balanced mind. The second district of Kings county never had a better or a more efficient representative at Albany."

Ephraim Sayre, who represented this church at the meeting of the Presbytery in 1713, was probably a relative, and perhaps the father, of Ananias Sayre, the Sheriff of the county and one of its chief men forty years later.

In 1714, Joseph Seeley appeared in the Presbytery with the Rev. Howell Powell, and succeeded in making arrangements for the settlement of this minister as the bishop of this church. Joseph Seeley was the ancestor of one of our best and greatest families, including Col. Ephraim Seeley, the father of Judge Ephraim Seeley; Col. Enos Seeley, Ebenezer Seeley, Clerk of the county; Elias P. Seeley, Governor of the State; Samuel Seeley, Clerk of the county; Enos Seeley, Clerk of the county, and the present venerable Samuel Ward Seeley.

Jonathan Fithian was the Elder who represented this church in the Synod in 1741, when the spirit of separation and partisanship divided that body, and caused much alienation and strife in many of the churches. We may be thankful that the Rev. Daniel Elmer and Elder Jonathan Fithian took no part in that passionate work.

A record of October 23, 1759, contains the names of six Elders at that time, the year after the re-union. These are:

Nathaniel Diament, who died in 1767, aged 72 years.
David Westcott, who died in July, 1772, aged 57 years.
Joseph Ogden, who died in July, 1772, aged 48 years.
Moses Husted, who died in 1772 or 1773.
Henry Pierson, who died in 1776.
Henry Westcott, who died in 1777.

With these six Elders most likely there was associated Daniel Elmer, who was certainly an Elder the next year, and who died May 2, 1761. Thus, in 1759, the Session contained at least seven or eight Elders; for Thomas Ogden, probably a son of John, the mill-builder, and brother of David, the mill-owner, continued alive and in the Session as lately as 1781.

On March 30, 1760, two more were ordained, namely:

Jonathan Lawrence, who died on the 19th of February, 1764.

Joseph Westcott, who died May 18, 1777.

Five years later, two were ordained, namely:

Joseph Dayton, who died in 1770, aged 56 years.

Robert Low, who died after August 25, 1769.

Three were ordained February 14, 1771, namely:

Ephraim Harris, who died in November, 1794, aged 63 years.

James Diament, who died in 1776.

Isaac Preston, who also died in 1776.

In December, 1773, two were ordained, namely:

John Bower, who was admitted to full communion September 22, 1765, and died after May 20, 1793, and probably before May 1, 1797.

Eleazer Smith, who also died after May 20, 1793, and probably before May 1, 1797.

There was, in 1777, an ordination of three persons who were elected on the 18th of May, namely:

Levi Preston, who was admitted to full communion in May, 1762, and died after 1781.

William Preston, who also died later than 1781.

Jeremiah Nixon, who died October 11, 1798.

These are all the Elders of whom we have a record at present who were ordained before the settlement of the Rev. Ethan Osborn.

In the deed of the Rev. Daniel Elmer to the committee of the congregation are the names of Nathaniel Whitaker and Jeremiah Buck, and one of those who signed the call for the Rev. William Ramsay was Ephraim Buck.

Perhaps the most widely known laymen here, in the Rev.

Thomas Bridge's day, were Richard Whitaker and Henry Buck. Nathaniel was a grandson of this Richard Whitaker, and Jeremiah and Ephraim Buck were descendants of this Henry Buck.

Richard Whitaker came from London. He was with Fenwick in Salem, as one of the Council of the Proprietors, in 1676, and he seems to have continued in this office until 1702, when the colonial government of the crown was formed. The first order which it is known that he signed in Salem is dated 25th of 4th month, 1676. He and Elizabeth Adkin, of Alloways Creek, were married 17th of 1st month, 1679, in the Friends' log meeting house, at Salem. He moved with his family, in 1690, to the south bank of the Cohansey in the part now called "Herring Row." He built a substantial dwelling of bricks made on the place. It was taken down less than twenty years ago, when more than one hundred and fifty years old. Here Richard Whitaker and Henry Buck were active in trade and commerce as well as in agriculture. They traded directly with Boston, New York and the West Indies. Their books, that show the daily business of the firm, give the names of many of the people of this township, and the kinds and prices of the goods sold here at that time, including farming utensils, hardware, dry goods, clothes, groceries, liquors, and books, chiefly Bibles, psalm-books and school-books. Richard Whitaker's descendants are very many in both South and North Jersey, in New York, Ohio, Indiana, Illinois and other States. His grandson, Nathaniel, named in the deed, was the grandfather of Nathaniel, who was the father of Joel, Reuel and Nathaniel. Joel moved to Illinois in 1833. His eldest son, Alanson, is known there as a school officer, and a worker in Sabbath School organizations. His son, Daniel, was graduated at the University of Rochester, New York, where he also studied theology. He was ordained and sailed as a missionary of the American Baptist Missionary Union, to Burmah, where he was a most zealous, devoted and successful worker for ten or fifteen years, having when he died

about one hundred assistants of the Union under his direction. Joel's son, Ethan Osborn Whitaker, was ordained, and fell at the front preaching the gospel near Yankton, the capital of Dakota Territory. Reuel's son, Clement, became an owner and editor of the Bloomington *Republican*, published at the county town of Monroe county, Indiana, and the seat of the University of the State—a paper whose very place of publication favored its extensive influence. Another son of Reuel is the father of the Rev. William Force Whitaker, who was graduated at the University of Pennsylvania, first in his class and with the highest honors, in 1873, and at the Union Theological Seminary, New York City, in 1876. He is the first pastor of the St. Cloud Church, Orange, New Jersey, of which the Governor of the State, Gen. George B. McClellan, is one of the elders. Reuel Whitaker's daughters are superior to his sons. The eldest married first, Theophilus E. Harris, the Sheriff of the county from 1848 to 1851, and secondly Ephraim H. Whiticar, who was successively a member of the Assembly and of the Senate of the State, and for more than one term a Judge of the county. He was for many years both an Elder and Trustee of this church, and a very influential officer in its counsels and affairs. His son, the Hon. George Swing Whiticar, having, like his father, served in the Assembly, now represents the county in the Senate of the State; he is also an Elder and a Trustee of this church. Reuel Whitaker's second daughter, Abigail, the most intellectual of his ten children, never married. The other daughter, Harriet, was graduated at Mount Holyoke Seminary, in 1853, and in 1860 became the wife of Johnson P. Clark, a native of Watertown, New York, and Professor in Irving College, Tennessee. Reuel Whitaker married, March 28th, 1810, Sarah, the eldest daughter of John Westcott, Esq. She has the signal honor of being the only woman in the township now in her ninety-first year; and the supreme joy of the speaker, in this service of his fellow-townsmen, is that it permits him to speak her praise.

Henry Buck, of the old firm of Whitaker & Buck, came to this place from Wethersfield, Connecticut, about 1692. His father, Henry, there married Elizabeth, daughter of John Churchill, and they had eight children. Dudley Buck, the foremost musical composer of the new world, is one of their posterity. Henry Buck's descendant, the Ephraim Buck who signed Mr. Ramsay's call, married Judith Nixon. They had six children. The eldest was Joseph, born May 1st, 1753. He entered the revolutionary army as ensign in 1779, two years later was made lieutenant, and when the war ended he was captain by brevet. He soon after married Ruth, daughter of Col. Enos Seeley, father of Ebenezer, who was Clerk of the county nearly twenty years, from 1814 to 1833; this Ebenezer being the father of Elias P. Seeley, Governor of the State, and of Enos Seeley, Clerk of the county in 1842. Mr. Buck was elected Sheriff four years after the close of the war, and filled the office three years. He was one of the most enterprising men in the county. He founded and named Millville, but died in the midst of his days and of his plans to create there somewhat such a city as Millville is to-day. He left a remarkable family of children. John, born April 1st, 1784, was elected Sheriff of the county before he was twenty-five years old. His sister Jane having married Daniel P. Stratton, and his sister Hannah, Nathan L. Stratton, these three men formed in Bridgeton the firm of Buck & Stratton, which remained substantially the same until Mr. Buck's death, in 1842. It was for a generation the chief mercantile house in South Jersey. One fact tells the whole story of their character. About forty years ago, their promissory notes for fractions of a dollar, issued for change in the absence of silver, though paying no interest, were hoarded by the people until they had been put forth to the amount of twenty thousand dollars—a large sum in this county forty years ago. Mr. Buck's eldest daughter married William S. Bowen, M. D., a prosperous physician of Bridgeton, one of whose sons is John Buck Bowen, who received his degree of M. D. from the

University of Pennsylvania in 1861, and who held the rank of Assistant Surgeon in the U. S. Army in 1862, and was the Surgeon of the 34th Regiment of N. J. Volunteers in 1863 and 1864, until he resigned and commenced his skillful and beneficent practice in Bridgeton.

Joseph Buck's son Ephraim received his medical diploma from the University of Pennsylvania, and became a well-known and skillful physician, and an unselfish and active Christian.

Joseph Buck's daughter Sarah married, first, John Bower Ogden, and after his death, Henry Sheppard. She was the mother of the late Col. Henry Sheppard, of Springfield, Missouri, and of Dr. Joseph Sheppard, Bridgeton.

Joseph Buck's daughter Jane married Daniel P. Stratton, and was the mother of the Rev. James Stratton, of Jackson, Louisiana, and of the late Rev. Daniel Stratton, of Salem, New Jersey. The late Rev. Wallace H. Stratton, of Louisiana, and Rev. William M. Stratton, of Missouri, are sons of the Rev. James Stratton.

Joseph Buck's daughter Hannah married Nathan L. Stratton, and was the mother of Rev. Joseph Buck Stratton, D. D., who has been the eminent pastor of the church of Natchez for the last thirty-seven years, as he is now. He is the head of the delegation from the Southern Presbyterian Church, in the great Alliance, meeting this week, in Philadelphia. She was also the mother of Charles P. Stratton, of Camden, who is among the foremost lawyers of New Jersey.

Ephraim and Judith Buck's son Jeremiah married Sarah Holmes. They had eight children. One of them, Robert Shute Buck, was elected Sheriff of the county when he was twenty-three years old. His cousin John's election at twenty-four seems marvelous; and his election at twenty-three appears almost incredible; but many here may remember that it took place in 1825. This young man married Caroline James, and the marriage led to his connection with the Cumberland Nail and Iron Works. The history of her family, as well as his own, is full of interest.

Another son of our Jeremiah Buck was Francis Nixon Buck. As a gentleman of taste and refinement, and a merchant of enterprise and integrity, he held for several years the chief place in a large mercantile house in Philadelphia.

During the revolutionary period, and for many years thereafter, the most influential family of this congregation were the posterity of the Rev. Daniel Elmer. His son Theophilus, born the year of his father's installation, was the Sheriff of the county from 1766 to 1769, a member of the Legislature in 1772, active in the Council of Safety for the county during most of the war, and in the Upper House of the Legislature in 1776 and 1782. He was specially active in building this house. He lived to worship in it three years only, for he died in the midst of his usefulness, August 1, 1783.

The Rev. Daniel Elmer's youngest son by his first wife was Theodorus. Through his offspring he has bestowed many and rich gifts of God upon his native place; for they include, according to the most competent authority, "most of those bearing the family name now residing in Fairfield," among them one of the present Elders of the church, who is also the superintendent of the Sabbath School, Mr. James H. Elmer.

In the revolutionary period our chief man, the most influential in the county and in South Jersey, was Jonathan Elmer, a son of the eldest son of the minister. He was born November 29, 1745. His father died when he was sixteen years of age, but he continued his studies under the instructions of the Rev. Mr. Ramsay. He was graduated a doctor of medicine at the University of Pennsylvania, in 1771, and elected the next year a member of the American Philosophical Society. He commenced the practice of medicine, and his practice soon extended beyond the county. He quickly turned his attention to political affairs, raised a military company, was active in the Committee of Vigilance, entered the Provincial Congress in 1776 and was a member of the committee that formed the first constitution of the State. He was a member of the National Congress during most of the Revolution, and was a

Medical Inspector of the Army. After the establishment of independence he was two years in the National House of Representatives; and then, in 1789, he was elected to be a Senator of the United States. He became an intelligent lawyer, and for many years, until near the close of his life, he was the presiding Judge of the county court of common pleas. He was the Clerk of the county from 1776 to 1789, and Surrogate from 1784 to 1802. He was a member of the higher branch of the State Legislature in 1780 and in 1784, President of the State Medical Society in 1787, ordained a Ruling Elder of the Presbyterian Church in 1799. He resigned his Judgeship in 1814. He died September 3, 1817. The foundation of his greatness and worth were in a great measure laid by the instructions which he received from the ministers of God's word, the faithful pastors of this church.

He married Mary, daughter of Col. Ephraim Seeley, in 1769. His youngest son, William, became the most eminent of his children. This son was graduated a doctor of medicine in 1811, and the next year commenced practice in Bridgeton. After the death of his father, he gave himself chiefly to the management of his estate, the improvement of agriculture and stock, and various enterprises for the public welfare. He died May 6, 1836, aged 48 years. He was twice married—first in 1812, to Nancy B. Potter, daughter of Col. David Potter, whose wife was a daughter of our excellent Mrs. Mary Boyd. Mrs. Elmer lived four years after her marriage and was the mother of three children. Dr. Elmer married, in 1819, her sister, Margaret K. Potter, who also bore him three children. His four sons are, 1, Jonathan; 2, Dr. William, the father of Drs. William, Jr., and Henry W. Elmer; 3, David Potter Elmer; and 4, Benjamin Franklin Elmer. One of his daughters married Charles E. Elmer, Esq., and the other Hon. W. G. Whitely, of Delaware.

The Rev. Daniel Elmer's eldest son was the father of Timothy, born in 1748, who served in the revolutionary army, was a member of the State Legislature in 1779 and 1780.

He died a faithful Christian May 16, 1780. He married Mary Dayton and they had two sons, Timothy and Oliver. Timothy was born in 1773. He was elected Sheriff of the county in 1805. He served in the Legislature. He was the Surrogate of the county from 1815 until his death in 1836. He married, in 1807, Ruth, daughter of Jeremiah Bennett, Sheriff of the county. She died September 8, 1859. They had ten children, the youngest but one being Joseph H. Elmer, of Bridgeton, United States Collector of the Port.

The Rev. Daniel Elmer's eldest son was the father of Gen. Ebenezer Elmer, the youngest son of his parents. No worthier name adorns our history. He was born August 23d, 1752, seven years younger than his celebrated brother, Dr. Jonathan Elmer, but a fit associate in toil and fame. He grew up in the genial and healthy atmosphere of this church, and became early, according to his own record, a "believer in the gospel plan of redemption by faith in Jesus Christ." His father died when he was nine years old. He was subsequently taught by his mother. He attended no other than an evening school but one quarter until he reached manhood. Then he learned, one autumn, navigation of John Westcott. He studied medicine with his brother two years. He was now twenty-three years old and 1776 had come. He entered the army in January, 1776, as an ensign. His captain was Joseph Bloomfield, who was afterwards Governor of the State. He soon became a lieutenant. He served more than a year and then declined promotion in the line, and accepted a commission as Assistant Surgeon to Dr. Lewis Howell, his fellow student in his brother's office, and twin brother of Richard Howell, who became Governor of the State. A few days before the battle of Monmouth, Dr. Howell was seized with fever and died near the field of battle, and on the day of it. His assistant succeeded him as surgeon of the regiment, and served until the close of the war—the whole period of his service being seven years and eight months.

He now commenced the practice of his profession in this county; but he did not entirely leave the public service. He was a member of both houses of the Legislature in succession, presiding in each, also a member of Congress for six years from 1801 to 1806. He was the Collector of the customs for this part of the State, and the Clerk and the Surrogate of the county several years, as well as the Judge of the county. In 1804 he was appointed the Adjutant General of the State, and in 1806 the General of the Cumberland Brigade. During the war of 1812–14 he commanded a brigade employed to defend Philadelphia; and he was thenceforth well known as Gen. Elmer. In 1818 he took the chief part in organizing the County Medical Society, was chosen its first President, and held the office several years. He entered the full communion of the church in 1825, and established the first Sabbath School in the county. He was one of the founders and for many years the President of the County Bible Society. He was in many elements of his character, as well as in many activities of his life, a great and most excellent man. In manifold ways he brought forth fruit in old age.

Indulgence must here be craved for a few words of personal reference. When, in 1843, the duty of preparing for the gospel ministry was urged upon the speaker, consultation was held with a few persons on the subject, especially with the late Francis G. Brewster, of Bridgeton. The result was a visit to Gen. Elmer. He was alone, in his own parlor. The crown of more than four score and ten years rested upon his large and shapely head. His physical powers were feeble; but his intellect was sound and clear, and his sensibilities responsive and generous. The visitor was received with a patriarchal dignity, which did not surpass the genial affability and kindness of this aged man. Gen. Elmer had known his visitor slightly for several years, as a youth who had now grown up to manhood in the town, and as a member of the same church with himself. He deliberately and most courteously drew out the experiences and sentiments as well as the incli-

nations and habits of his visitor, and then paternally advised his young friend and brother to begin the needful preparation.

There was no further consultation on the subject with any person. The advice of Gen. Elmer was decisive.

He was at this time a man of medium size. His hair was not white, but gray, flowing and abundant. His forehead was broad, high and erect, jutting somewhat over the eyes, and thin cheeks. The nose was handsome, finely moulded, not specially prominent, and symmetrical in both shape and length. The eyes, though showing age and slightly dim, were mild and expressive. The cheeks had not only lost their fullness; they were also pale. The lips were thin and drawn somewhat inward, the teeth being absent. The chin was square and firm, but not unduly broad. The voice was gentle and tremulous. The whole figure, seated in an arm chair, and wearing a citizen's dress, made of dark gray cloth, and easy in size and style, with slippers upon the feet, and walking-stick within reach of the hand, presented a charming picture of old age, intelligence, dignity, contentment, kindness and piety.

His life on earth closed about six months later, October 18, 1843, in his ninety-second year. His funeral was celebrated in the Old Church at Bridgeton, and his contemporary and intimate friend, the Rev. Ethan Osborn, our Fairfield pastor, preached an appropriated sermon from the following most appropriate text: Matt. 25: 21. "His Lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Gen. Elmer married, in 1784, Hannah Seeley, a sister of his brother Jonathan's wife, and a daughter of Col. Ephraim Seeley, one of the most enterprising and wealthy citizens of the county. Children were born to them: Lucius Quintius Cincinnatus and Sarah Smith. The latter married the Rev. William Neill, who was graduated at the College of New Jersey in 1803, received the degree of D. D. from Union

College, was president of Dickinson College, president of the Trustees of the General Assembly, director of the Princeton Theological Seminary, pastor of the First Church of Albany and ——— Church of Philadelphia, and successively Stated Clerk and Moderator of the General Assembly.

There is no need of a word here in respect to L. Q. C. Elmer, who was born in 1793, admitted to the bar in 1815, elected a director of Princeton College in 1829 and continued in the office for many years, member of Congress from 1843 to 1845, chosen Attorney-General of the State in 1850, and Judge of the Supreme Court in 1851. He held this position with great honor for a long term of years. About forty years since, he published a complete digest of the statute laws of the State with indexes and notes, a work of immense professional learning and research, demanding also the keenest discrimination and the soundest judgment. Several new editions, edited by his son-in-law, Judge Nixon, have been from time to time demanded. His history of Cumberland is the chief source of all our knowledge of the county. His portraits of the Bench and the Bar of New Jersey, like the works of the Old Masters, will increase in value with their increasing age. For a half century past, South Jersey has contained not his peer in erudition. When he has finished his illustrious career on earth and gone late to heaven, let some skillful hand fitly portray his life, character and worth, and set forth the generous and benign contributions which he has made to the welfare of the past, present and future generations of men.

One more of these Fairfield Elmers must be named, Daniel, fifth in direct line from the pastor. The mother of this Daniel was Esther Thompson. He was born September 30, 1784. His father died when this eldest of several children was nine years of age. His mother entrusted him to Gen. Elmer with whom he lived until he was fifteen years of age, when he began to study law with Gen. James Giles. He was admitted to the bar in 1805, as soon as his age would permit,

according to the law of the State. His prosperous and honorable career at the bar for thirty-six years was crowned by his elevation to the bench of the Supreme Court. While filling this Judgeship he was elected in the Spring of 1844 a member of the Convention to form the new constitution of the State. He was a very active and prominent member. While thus in his greatest usefulness, he suffered a partial paralysis. In January, 1845, he resigned his Judgeship and withdrew from public affairs. He was intelligent, wise, prompt, unwearied, resolute, and as full of real kindness as of courtesy and courage. He made the impression which is imprinted upon the heart and mind by an upright, vigorous, noble, decisive and faithful man. As he studied his profession under Gen. Giles, so he succeeded him as President of the Cumberland Bank, and held the place for twenty-five years, until he became Judge of the Supreme Court. He was a devout Christian, with an intelligent preference for the faith and order of the church of his fathers, into whose full communion he was admitted when in the height of his power and fame, and in whose membership he died July 3, 1848.

In 1808 he married Martha, daughter of Col. David Potter. His only surviving son is Charles E. Elmer, Esq., well-known throughout the county and prominent in the civil affairs of the State. Judge Daniel Elmer's only daughter, Martha Potter, married John Curwen, who was born in Lower Merion township, Montgomery county, Pennsylvania, September 20, 1821, graduated at Yale College in 1841, received the degree of M. D. at the University of Pennsylvania in 1844, and of LL. D at Jefferson College, in 1862. He has been the Physician and Superintendent of the Lunatic Asylum of Pennsylvania, at Harrisburg, since about 1850. He is a descendant of John Curwen, of Keswick, Cumberland county, England, who came to Philadelphia and settled there in 1784.

Four years after Daniel Elmer, the Judge, was born, the Rev. Ethan Osborn came to this place. He was installed the pastor of this church, December 3, 1789.

His call was presented in this original and characteristic form :

" ' *To Mr. Eathan Ozburn.*

Sir.—We the Subscribers, Members of the Presbyterian congregation of Fairfield in the County Cumberland, and State of New Jersey, having been for sometime passed Destetute of the Stated Means of Grace the Preaching of the word of God among us do most Sincerely lement the loss of so Great a blessing, and desire to bewail over our sins which has provoked the Lord to strip us of those privileges we have so long enjoyed in time passed and too much abused and being Deeply affected with this our bereaved situation would most humbly implore the Supreme Ruler of all Events, and head of the Church so to Dispose the hearts of this people that truly repenting of their Sins and returning unto God he would graciously return unto us and Grant the Settlement of the Gospel in this place Again.—

And Sir haveing had the oppertunity of Some Personal Acquaintance with and frequently hearing you preach, have upon the Most Mature Deliberation Unanimously agreed to Call and invite you to Come and take the Charge of this Church and Congregation : and Cannot but Entertain pleasing hopes that Devine providence has Desined you for this part of his Vineyard in as Much as he has inclined the hearts of this people to Unite in this Call.—

and for incoragement in a temporal respect and for the support of yourself and family we do hereby promis and ingage for our selves that if you should Come among us as our pastor that you Shall have the whole Use of the Passonage in this place of one Hundred and fifty Acres of Land, with the houses and Buildings and improvements thereon all put in Good Tennantable repair, and likewise will pay unto you or to your Order Yearly and Every Year, while you Continue our Minister at the Rate of One Hundred pounds per annum, Gold or Silver, and do Every thing in our power to make

your Situation among us as Comfortable and easy as possble.—

and again, Sir, we beg leave most Earnestly to Solicit and intreat you to Except this our call and invitation to Come and take the pastoral Charge of this Congregation ; you Know our Destitute State, and are acquainted in some Measure with the Dispositions and tempers of the people, we must therefore leave it to your own consideration, and most Sincerely pray that God May Direct you in your Deliberations thereon, and incline you to Determine in Such a Manner as may be most for his Glory and the Good of Church in General—

Witness our hands this Twenty-fourth Day of March one Thousand Seven Hundred and Eighty-Nine.'

Signed by one hundred and four persons, including, apparently, all the male members of the congregation."

See *Presbyterian Journal*, Philadelphia, September 7, 1876.

The story of his most remarkable and worthy life and ministry is well told in the volume on "the Pastor of the old Stone Church," by his immediate successor in the pastoral office here, the Rev. Beriah B. Hotchkin, D. D., whose pen is equally graceful and accurate. It is as unnecessary here today as it is impossible to rehearse the story of Father Osborn's honorable and saintly course through the hundred years that he lived from 1758 to 1858. The singular goodness, beauty, wisdom, uprightness, fruitfulness, and continuance of his career, has no parallel perhaps in the annals of the American pulpit. The Future will take care of his fame ; and of him we may safely say : "the righteous shall be in everlasting remembrance." Indeed, we have never known another person so fit as the Rev. Ethan Osborn to represent the ideal man outlined in the 112th Psalm. It would require a volume to complete the sketch, and we must forbear, however attractive the theme, in order to say a few words respecting some of the men who enjoyed his ministry or were the fruits of it ; and first let us name the Elders who were then in office, and those who have since been ordained.

In Mr. Osborn's "Half Century Sermon," *as printed*, he names Ephraim Harris, Jeremiah Bower, Jeremiah Nixon and Levi Stratton. Doubtless the names should be Ephraim Harris, Eleazer Smith, John Bower and Jeremiah Nixon.

In 1790 five were ordained, namely:

Levi Stratton, who had been admitted to the full communion twelve years previously, and who died February 16th, 1792, aged 49 years.

John Thomas Hampton, M. D., baptized June 1, 1780, died September 29th, 1794, aged 42 years.

Amos Westcott, admitted to full communion December 2d, 1781, died July 2d, 1815.

Jedediah Ogden.

Jeremiah Harris, who died January 21st, 1812.

Four were ordained April 30, 1797, namely:

William Bateman, admitted to full communion December 20, 1778; died December 18, 1835, in his eighty-sixth year. He was many years a deacon.

Norton Lawrence, admitted to full communion May 13, 1783; died February 5, 1805.

Thomas Burch; died July 26, 1812.

Joseph Ogden, admitted to full communion May 13, 1783; died February 6, 1806.

Two were ordained April 10, 1803, namely:

John Ogden, admitted to full communion May 20, 1798; died June 27 or 28, 1832, aged 77.

David Harris, admitted to full communion October 20, 1799; died November 20, 1823.

Four were ordained January 1, 1813:

Thomas Harris, admitted to the full communion October 20, 1799; died March 3, 1825.

Henry Howell, admitted to full communion August 31, 1806; died September 13, 1824.

Daniel Burt, a deacon, admitted to full communion April 1, 1810, dismissed with others to form the First Church of Cedarville.

John Howell, admitted to full communion December 3, 1809, dismissed to form the First Church of Cedarville.

*Ephraim Westcott*, admitted to the full communion December, 1807, and *ordained in December*, 1818. He died April 22, 1848, aged 72.

Three were ordained July 10, 1825.

Nathaniel Diament, admitted to full communion April 7th, 1811.

Burgin Bateman, admitted to full communion August 6, 1820; moved to Illinois in 1833.

Ephraim Bateman, M. D., admitted to full communion April 5, 1810; died January 28, 1829.

Three were ordained April 6, 1833.

Asa Fish, admitted to full communion December 7, 1806; dismissed to First Church, Cedarville, in 1841.

Ephraim H. Whiticar, admitted to the full communion April 1, 1827, died May 23, 1879, aged 81 years.

Nathaniel Howell, admitted to the full communion, December 3, 1809; died August 18, 1868.

About 1844, John Holmes was ordained. August 11, 1847, he was dismissed to the First Church of Bridgeton.

Three were ordained July 11, 1847.

Theophilus Trenchard, dismissed to one of the Bridgeton churches, March 6, 1869.

Joseph Campbell, admitted to full communion April 5, 1840; dismissed October 10, 1849.

Joseph F. Jaggers, admitted to full communion April 5, 1837; dismissed May 5, 1870.

Three were ordained in March, 1867.

George S. Whiticar, baptized and admitted to full communion March 2, 1851.

Theophilus Tomlinson, admitted to full communion March 2, 1851.

Samuel H. Williams, admitted to full communion March 2, 1851.

Two were ordained March 7, 1880:

Elias W. Bateman, baptized and admitted to full communion December 3, 1842.

James H. Elmer, baptized and admitted to full communion March 7, 1858.

These Elders form a goodly company. Three of them have been Diaments. A son of one of them is the Rev. Jeremiah Nixon Diament, son of Nathaniel Diament and his wife, Ruth Nixon. He was graduated at Middlebury College in 1856, and at Auburn Theological Seminary in 1860; ordained and installed pastor of Upsonville, Pa., in 1861, and his present address is Grant Post-office, Indiana county, Pa. His sister Lizzie, under our own Board, is a missionary among our Indians; his sister Naomi, under the American Board, is a missionary in China; his sister Mary L. is the wife of the Rev. James Ross Ramsey, a missionary of our own Board at Wewoka, Indian Territory; his wife is a daughter of the Rev. William Hamilton, of the Indian Mission of Belle View, Nebraska. This old Huguenot blood has not lost its virtue.

It is only the Ogdens and the Westcotts that have given us more Elders than the Batemans. Of these Batemans the most eminent was Ephraim Bateman, born July 9, 1780. He studied medicine with Dr. Jonathan Elmer and in the University of Pennsylvania, and practiced extensively in this township and Downe, from 1803 to 1813, when he was elected a member of the Legislature. In the same year he was admitted to the full communion of this church. He was a member of Congress from 1815 to 1823—eight years. In 1826 he was elected to the upper house of the State Legislature, and subsequently chosen its presiding officer. While in this office he was elected to the U. S. Senate. It was at the close of his eight years course in the U. S. House of Representatives that he was elected an Elder of this church. He died January 28, 1829, in his 49th year.

His son, B. Rush Bateman, born March 7, 1807, studied medicine with his father, was graduated at Jefferson Medical

College in 1829, and admitted to the full communion of this church the same year. He has had an extensive and honorable practice for more than half a century, his diploma having an earlier date than any other registered under the recently enacted State law. He has given the County Medical Society his valuable services, like his father, as President, and also as Treasurer and contributor of special papers preserved in its archives, two of these being his own interesting reminiscences. His richer gifts to the profession are two sons, and of one of these it is permitted to speak freely.

Robert Morrison Bateman, son of Dr. B. Rush Bateman and his first wife, Sarah Ann Ogden, was born September 14, 1836, and received at his baptism the name of Morrison from the Missionary to China. He was dedicated to the ministry. Before he was fourteen years of age he was admitted to full communion in the First Church of Cedarville, February 24, 1850. Four years later, he entered the College of New Jersey, where he studied three years and then left in consequence of impaired health, and for the same reason abandoned the purpose of the ministry. He studied medicine with his father, and was graduated M. D. at the University of Pennsylvania in 1859. On the 7th of April in the same year, he married Cornelia H. Bateman, the only child of Dr. Eli E. Bateman. Three of their five children survive. Mrs. Bateman died August 22, 1874, and on the 14th day of June, 1876, he married Louie, eldest daughter of Walter Goff. She and their child survive him. He superintended the Sabbath School of the First Church of Cedarville eighteen years, where he lived and had a wide and successful practice the same length of time. He removed to Bridgeton in 1877, and died at his home there June 4, 1878, in his 42d year. He served in the army during 1862–3 as Assistant Surgeon of the Twenty-Fifth Regiment of New Jersey Volunteers, and his death seems to have been hastened by the service which he rendered in delivering the oration in Bridgeton on commemoration day, the week before his death. He was an

unceasing Christian worker, a fluent writer and speaker, a sincere and hearty devotee to the welfare of men. One monument which he erected to his memory is his "History of the Medical Men and of the District Medical Society of the County of Cumberland," which he gave to the press in 1871. It will perpetuate his fame for many generations to come. His first wife was a granddaughter of Moses Bateman, Esq., of whom, as a very near and most cordial and worthy neighbor of the Rev. Ethan Osborn, a few words must be said.

Moses Bateman was born July 19, 1760, and died August 12, 1841. He wrought with his own hands in erecting this house, from foundation to peak of gable. Then he served his country in the revolutionary army, for which he received a pension in his later years. He became a model farmer, his place being the most attractive one in the township, showing thrift everywhere, the perfection of neatness, and a delightful degree of beauty. He was a pattern of honesty and kindliness, with a positive disposition, and the full courage of his convictions. He needed no man to keep his conscience. He could afford to do it, and was able to do it himself. He was Constable of the town fifteen years, Justice of the Peace twenty years, and a Judge of the county ten years. So thorough was his intelligence, so consummate his discernment and good sense and so spotless his integrity, that a higher civil court never reversed one of his judgments. He was for a generation preeminently the Esquire of the township. To his eldest son, Moses, he gave a medical education. This young physician entered the army at the beginning of the war of 1812–14, and among the troops defending Philadelphia he died at Billingsport, New Jersey, in the service of the United States, November 7, 1814, in the 30th year of his age.

Eli E. Bateman, a son of Moses Bateman, Esq., was born Oct. 3, 1805. He acquired his academical education under the instruction of Matthew Seymour, Rev. John Burtt and others, and studied the classic languages under the instruction of the Rev. Ethan Osborn. He was graduated M. D. at

the University of Pennsylvania in 1833, purchased and took possession of the property of the late Dr. Daniel C. Pierson, in Cedarville, the same year, and for forty-seven years past he has lived there in a most intelligent, skillful and beneficent practice of his profession. Beloved for his father's sake by his pastor, when he was a classical pupil of the Rev. Ethan Osborn, the relations between the teacher and the pupil became those of intimate friendship, which grew all the stronger with increasing years, so that, early in his practice, this Dr. Bateman became the physician of Mr. Osborn and his family, and he continued to be until the pastor's death, for whom he performed a minor surgical operation when the venerable man was in his ninety-fourth year.

Another of our good Bateman Elders was Burgin Bateman. He moved to Illinois in 1833, taking with him among his children one of our brightest Fairfield boys, Newton Bateman, born July 27, 1822. This youth, in his seventeenth year, was permitted to prepare himself for college. He had no teacher, and there was no room in his father's house in which he could study; but near the house stood an old elm tree, eleven feet in diameter. He tried it, and found it hollow, and then cut a door in the side of it, removed some of the dead wood, put down a carpet, made a rough table and stool, built a fire in front of the door, and commenced the Latin grammar. He made the preparation for college in four months and entered the Freshman class. He worked his way through, and was graduated at Illinois College in 1843 at twenty-one years of age. He entered Lane Theological Seminary, but soon left it, in order to travel and sell a chart of history. In eighteen months he visited all parts of the country, from Maine to Texas, and studied men of every kind. He then taught a private school in St. Louis, and made it very prosperous. From 1847 to 1851 he was the Professor of Mathematics in St. Charles College, Missouri, and then became principal of the Public Free School of Jacksonville, Illinois. Here he fitted one hundred students

for college and as many more for teachers—being at the same time Superintendent of Schools for the city and Commissioner of Schools for the county. He was re-elected County Commissioner without opposition. After devoting seven years to this work, he resigned it, and became principal of the Jacksonville Female Academy in 1858; but he was elected before the close of the year, State Superintendent of Public Instruction. In the meantime he had taken a foremost and toilsome part, for three years, in the successful effort to establish the Normal University. Five times he was elected State Superintendent for two years each, and every time, except one, by a larger majority than any other man on the successful Republican ticket with him. He published near the end of each term a masterly volume in the form of a report, and the volumes of the series have placed him in the front rank of educational writers. It is believed that the reports of no other State Superintendent, except Horace Mann, have ever received so wide and profound attention and study in this country. During the years 1862–4 he had charge of the correspondence of the Provost Marshal General of the State, and kept thirty-five clerks busy in this work. He then resumed the State Superintendency of Public Instruction. He was appointed by the National Association of Superintendents to be one of the committee of three to ask Congress to establish the Bureau of Education; and the committee were charged to prepare a bill for the purpose. He went to Washington on this business in 1867, and the law now in force is essentially the committee's draft. He sometimes has made an hundred public addresses a year, and he rarely repeats one more than five times. He makes good use of his native language and of a persuasive eloquence. In 1874 he was elected president of Knox College, and successfully fills the office, showing himself well worthy of his degree of Doctor of Laws.

The Westcotts surpass even the Batemans in the number of Elders they have given us, and are equalled by the

Ogdens only—five of each. Two Westcotts and two Ogdens were in the session in 1759. John Westcott, a school teacher, living in Bridgeton when it was on the verge of the congregation, was the father of James D. Westcott, who was born January 26, 1775. The next year the father entered the army as lieutenant and soon became captain, and fought in the battles of Trenton, Brandywine, Germantown and Monmouth. The son was educated in the University of Pennsylvania. He became a printer and an editor, and published the *Argus*, in Bridgeton, from 1794 to 1796, and married during the time Ann Harris Hampton, daughter of Dr. John Thomas Hampton, an Elder of our Session, and Treasurer of our Trustees. He subsequently went to Washington, and was in the printing business there a few years, and during this time his son, James D. Westcott, Jr., was born in Fredericksburg, Virginia. In 1810 he purchased the Bellers' land-title to a large part of this township, one claim stretching from Fairton to the mouth of Back creek and another covering Jones' Island. The result of a law-suit was an arbitration which compelled the occupants of the land to pay $3.25 per acre, whatever its quality. Much of the land was not then worth this price. But most of the holders paid the money and took legal deeds from Mr. Westcott, and he was two or three years busy with this work, living at Cedarville. Then he lived for a time on Jones' Island. Afterwards, for about five years, he was United States Collector of the Port of Bridgeton. In 1816 he was elected a member of the State Assembly, and in 1820 a member of the upper house of the Legislature, and for many years he was the Presiding Judge of the County Court of Common Pleas. In 1829 he was elected by the Legislature Secretary of State, and was re-elected several times, so that he held this office ten years, living in Trenton, where he died in 1841. His widow survived him until 1849. They had a large family of children. Hampton became a naval officer. James studied law, practiced in Bridgeton, married a daughter of John Sibley,

sister of Samuel Shute Sibley and of the present John Sibley of Philadelphia. President Jackson appointed him Secretary of Florida, and he became the acting Governor. The Legislature of that State elected him in 1856 a Senator of the United States. During the war he went to Canada, and continued to reside in Montreal until his death—perhaps a year since. His brother John made his home in Florida, and was for a time its Surveyor-General. Gideon Granger, another of the brothers, became a prosperous Philadelphia merchant and the Postmaster of that city. George Clinton became an accomplished and gallant officer in the United States army, won the favor of Gen. Scott in Mexico, by his meritorious conduct, and received two brevets. He married a daughter of his mother's half-sister, Mrs. John E. Jeffries. His wife's sister married the Rev. Dr. Samuel H. Willey, one of our first ministers in California. This faithful captain died in 1853 at sea; while on his way to California. Another brother of this large family, Bayse Newcomb Westcott, was named after one of our Fairfield men who became an eminent lawyer of Philadelphia. This brother has attained a high rank as an officer in the United States Navy.

Our Elder Hampton had other children than Mrs. Westcott. One son was the late Dr. Isaac H. Hampton, born June 12, 1785, who lived here until he was graduated M. D., at the University of Pennsylvania, in 1802, at the remarkably early age of seventeen years. He commenced practice in Woodbury, married the daughter of Gen. Giles in 1810, and the next year removed to Bridgeton, where he became an eminent physician and a celebrated conversationalist, as well as an ardent Whig politician. He celebrated his golden wedding, April 23, 1860, and passed away from earth September 4, in the same year. He was the father of James Giles Hampton, who was graduated at the College of New Jersey in 1835, studied law, became a practitioner in Bridgeton, and was a member of Congress four years from 1846–49.

The latest of our Westcott Elders is memorable for his

children. One of them, John H., was graduated at the College of New Jersey, and became a classical teacher in Philadelphia. Another, Lorenzo, was graduated with honor at the same college in 1852, and at the Princeton Theological Seminary in 1855. He was ordained pastor of the Green Avenue Church, of Brooklyn, October 16, 1856. He was afterwards pastor of Warrior Run, in Pennsylvania, and resigned that charge to become a professor in Lincoln University, whence he was providentially called to be the Professor of Theology in Howard University, at Washington, D. C. His splendid personal appearance attracted attention in any company, and the courtesy and grace of his manners were surpassed only by the Christian devotion and zeal of his heart. He was a fine scholar, and died, all too soon for us, in the midst of his great usefulness, at Germantown, Pa., June 5, 1879, aged 50 years. His younger brother, Franklin F. Westcott, a lawyer of Bridgeton, a man of superior abilities, died young, while rapidly winning the honors and rewards of his profession.

Another good man of this family is Robert Raikes Westcott, who was graduated at the College of New Jersey in 1863, and at the Princeton Theological Seminary in 1866, and ordained the next year. He has been for the last ten years the pastor of Clarinda, Iowa.

The Westcotts have extended their activity and enterprise over a wide range of employments. One of them has become prominent in the construction and management of railroads. This is Ebenezer Westcott, who had the chief part in bringing the Cumberland and Maurice River railroad into existence, and was the president of it for several years. The station nearest this Old Stone Church, on his own farm, he called after his own name, Westcott His residence is now in the city of Camden; but as a railroad builder, he is pushing his business on more than one line. He is the son of Ebenezer and Hannah (Low) Westcott, and was born some six miles south of this Old Stone Church, on the 23d of October, 1814. His brother, the Rev. Henry Westcott, pastor

of the Baptist Church, of Milburn, New Jersey, was born in 1816, and is laboriously and faithfully pursuing the duties of his most worthy and useful calling.

Our Elder Daniel Burt was born August 14, 1765, and died November 19, 1843. His father, John, came from East Jersey. The Elder's first wife was Abigail Harris. Their son, Daniel Lawrence Burt, was born May 10, 1793, and died February 29, 1872. He married Sarah Clark, November 16, 1813. Her great-grandfather came from Long Island, and the name of both her father and grandfather was James. Daniel L. Burt's children were Sarah Clark, James Clark, Cornelia, Nathaniel Clark and Abigail. Of these children, Sarah Clark married Jonathan Russell, and their son, James Burt Russell, is a banker of Champaign, Illinois. James Clark Burt, born February 1, 1817, studied in Lafayette College and in Hanover College, and was graduated at the latter. He studied medicine in Philadelphia and Cincinnati. He married first Ann Butler, of Hanover, Indiana, made his home in Vernon, Indiana, and practiced medicine there thirty-three years, until his death. He entered the full communion of the Vernon Church in 1845, and was ordained an Elder thereof in 1851. He was wise, generous, kindly and faithful in the fulfillment of the duties of the office. He was an intelligent, energetic and skillful physician, being at the head of his profession in the county, and often consulted in difficult cases. He was the U. S. Medical Examiner for the county, and for ten years a Trustee of the Deaf and Dumb Institution of the State. He married for his second wife Martha Elizabeth Howell, of Cedarville, New Jersey. His eldest son, William N., is a professor in the Deaf and Dumb Institution at Indianapolis. His second son, James Clark, was graduated at Hanover College in 1867, and then studied two years in the Princeton Theological Seminary, was ordained in 1874, and is the minister of the churches of Vernon, North Vernon and Graham, Indiana.

Nathaniel Clark, second son of Daniel L. and Sarah Burt,

was born in Fairton, April 23, 1825. He was graduated at the College of New Jersey, valedictorian of his class, in 1846, and at the Princeton Theological Seminary in 1850, ordained pastor of the First Church, Springfield, Ohio, June 1, 1850; installed pastor of the Franklin Street Church, Baltimore, in 1855, and of the Seventh Church or Broadway Street Church, Cincinnati, in 1860 and retained this charge eight years. On account of ill health he travelled, in 1866, through Europe, Egypt and Syria. When the same cause impelled him to resign his pastoral charge, in 1868, he was elected president of the Ohio Female College; and he well fulfilled the duties of the office for two years, as long as failing health permitted. In the summer of 1870 he sailed with his family for Europe, and remained there, mainly in the southern part, until his death, which occurred in Rome, March 4, 1874. He made a free and excellent use of his pen, as well as of his speech, and published his first volume, "Redemption's Dawn," in 1852, and subsequently "Hours among the Gospels," "The Far East," and fourthly, "The Land and its Story." He possessed many elements of a lovely, noble, beneficent, Christian manhood. He was scholarly, eloquent and spiritual. His clear intellect was united with a vigorous imagination and a gentle humor that was no less spontaneous than it was charming. He perceived quickly and accurately, and expressed his thoughts and observations with grace and precision. He wrote much for periodicals, both secular and religious, and the place of his birth may well prize his life, character, deeds and benign influence. He received the degree of D. D. at ——— college. On the 29th of May, 1850, he married Rebecca A. Belden, of Salem, New Jersey. She survives him with three of their four daughters, Mary, Sarah, Cornelia, Frances. His burial place is the Protestant Cemetery, at Rome, where many unspeakably precious forms sleep in Jesus. His widow resides in Bridgeton, and his youngest sister, Abigail, at the homestead, in Fairton. His mother's sister Ruth was the mother of the Rev. W. L. Githens, one of our honorable and faithful

men of Fairfield, who is the rector of the P. E. Church of the Advent, in San Francisco. Another sister, Bathsheba, was the mother of Francis Marion Wood, who was graduated at the College of New Jersey, in 1858, and at the Princeton Theological Seminary in 1861, and who not long since was pastor-elect of Oxford, Ohio. Ruth, daughter of James Clark, Sr., was successively the wife of Rev. Nathaniel Ogden and Rev. Abijah Davis. The former was graduated at the University of Pennsylvania in 1793, and studied theology under the Rev. Dr. Nathaniel Emmons, of Franklin, Massachusetts. Bathsheba, second daughter of James Clark, Sr., was the mother of the Rev. Theophilus Parvin, who was born here in 1798, graduated at the University of Pennsylvania, married Mary, daughter of Cæsar A. Rodney, ordained as a missionary, went under the A. B. C. F. M. to South America, in 1823, in connection with the Rev. Mr. Bingham, settled in Buenos Ayres, where he remained until 1830, and then returned home in ill health. He died December 15, 1835. He left two children—Mary, who married, first, Rev. Joseph Porter, and secondly, Rev. Levi Janvier, both being missionaries in India; and Theophilus, who studied medicine and is now at the head of his profession in the city of Indianapolis, the capital of Indiana.

Elder Daniel Burt's daughter, Abigail, married David Harris, and one of their sons is the Rev. Daniel Burt Harris, of the M. E. Church.

One of the Elders in 1759 was Henry Pierson. Of this family a word must be said respecting three generations of physicians. Dr. Azel Pierson seems to have studied medicine with Dr. Ebenezer Elmer, and commenced practice in Cedarville, in 1789, before he was twenty-two years of age. He was appointed Clerk of the county in 1804, and held the office eight years, until his death in 1812 at the early age of forty-six years. While Clerk of the county he lived in Bridgeton; but his grave is here. His son, Azel, Jr., is the author of Rose's Arithmetic, a school book which was for a generation

much in use, especially as being the first to give in its examples prices in the decimal money of the United States. He became a schoolmaster of much celebrity, as some of his scholars yet living will testify. He carefully prepared this arithmetic for his own use in school, and at his death the manuscript came into the possesion of Mr. Rose, merchant, in Bridgeton, who deemed it well worth publication. It had a very extensive sale, being for many years the most popular book of the kind in the country. Azel died in 1824 at the early age of thirty years, and is buried in the Presbyterian cemetery in Bridgeton. Another son of Dr. Azel Pierson, Daniel C. Pierson, born in Cedarville, October 9, 1792, studied medicine with his father, and was graduated at the University of Pennsylvania, M. D., in 1814. He gave a year thereafter to the settlement of his father's estate, and commenced the practice of his profession at Cedarville, in 1815. When he was twenty-eight years old, he went to Vincennes, Indiana, on foot, except from Pittsburg to Cincinnati by skiff. He entered the full communion of this church in 1828, and in the same year took the lead in organizing the first temperance society formed in the county—an enterprise whose need and difficulty few can now understand. The Rev. Ethan Osborn and Dr. B. Rush Bateman gave him efficient support. He moved in 1833 to Jacksonville, and in 1850 to Augusta, Illinois, where he died January 29, 1857. He was an Elder both at Jacksonville and Augusta—a man of great intelligence, versatility and usefulness. He married Naomi Nixon. Of his Fairfield children Jeremiah is and has been for twenty years past *the* Justice of the Peace of Jacksonville. Daniel studied medicine with his father and practiced thirty-three years in Augusta, until his death in 1879, being always as resolute against intemperance as his father. William became a teacher of the Cherokees in the Indian Territory, and died in 1854. George, born here in 1826, was graduated in Illinois College in 1848, and at Andover Theological Seminary in 1851. He was ordained by the Presbytery of Jacksonville,

November 9, 1851. He married Salome Dexter of Augusta, Illinois, the next month, and they went forthwith as missionaries to the Choctaw Indians. Their health failed the next year, and they turned their faces homeward. Mrs. Pierson died on the way, at Little Rock, Arkansas, September 14, 1852. The next two years the Rev. Mr. Pierson studied medicine in the College of Cincinnatti, Ohio, and Albany, New York, and obtained his degree. The American Board desired him to labor in Micronesia—the world of small islands in the Pacific. He consented. In October, 1854, he married Miss N. A. Shaw, of Delaware county, New York. They sailed the next month from Boston by Cape Horn and the Hawaiian Islands for their destination, where they labored faithfully as missionaries until the failure of Mrs. Pierson's health, when they returned to the United States in 1860. The Rev. Dr. Pierson thereupon began to minister to the Presbyterian Church of Brooklyn, California, across the bay from San Francisco, and there well fulfilled the duties of his office ten years; then, for five years, to the church of Adel, Iowa. In May, 1876, he was installed pastor of the church at Solomon, Kansas, where his venerable Fairfield mother lives with him. How thankful she may be for such a husband and children as her own! How much she has done to make them such!

Next to the Ogdens and the Westcotts the Harrises have had the largest part in our Eldership. Ephraim Harris, Esq., was ordained February 14, 1771, before the death of Pastor Ramsay, and continued in office more than twenty years. He was, perhaps, the second man in the county, and prominent in the State, a member of the Legislature of 1776, when it formed the first constitution of the State, and he afterwards served in both branches, being the presiding officer of the Assembly in 1782. He was the most intelligent member of the Session when the Rev. Ethan Osborn began to moderate it. He was probably a son of Capt. Thomas Harris, who went to England in 1750, for the people here, and made an

unsuccessful effort to buy the Bellers' title to the land in the central and southern part of the township. Ephraim's son Thomas was an Elder, and this Thomas was the father of Theophilus E. Harris, Sheriff of the county from 1848 to '51, father of James, William, Thomas Urban, Albert and others.

Jeremiah Nixon was ordained an Elder in 1777. He was one of seven children, and the eldest son of the founder of the family in this county, whose name was Jeremiah also, and who established himself on a fine farm at Jones' Island, where he died August 2, 1766, aged 50 years. The Jeremiah who became our Elder in 1777, died October 11, 1798, having been an Elder more than twenty-one years. The only son of this Elder was Jeremiah, born in 1770 and died in 1812. The eldest son of the latter was Jeremiah Smith Nixon, who was born September 20, 1794, on the family farm, Jones' Island, where all his Cumberland county Nixon ancestors lived and died. In his later years his residence was in Bridgeton, where he was a member of the West Presbyterian Church, and where he died April 24, 1878. He married, April 30, 1816, Mary Shaw Thompson, who was born December 22, 1794, on the family farm, adjoining the Nixon farm. Her death occurred in Dennisville, New Jersey, December 14, 1861. They were the parents of a remarkable family of eight children: Isabel Sheppard, William Garrison, John Thompson, James Oscar, Rhoda Smith, Mary Eliza, Jeremiah Howard and Anna Elmer. Isabel married Samuel T. Bodine, for many years a prominent business man, church supporter and Christian worker in Philadelphia, an Elder of the Presbyterian Church, a director of the Pennsylvania railroad, a man of recognized influence in the affairs of the city, as genial as he was resolute and commanding. Their two sons are well known for their intelligence, energy and success in conducting a large manufacturing business in Bridgeton, and also for their liberality, as earnest Presbyterians, in the support of Christian and benevolent enterprises.

William Garrison Nixon, born on the old Thompson home-

stead, December 6, 1818, entered in his youth a banking institution in Philadelphia. His health failed, and to restore it he returned to his father's house in Bridgeton, in 1839. He was soon able to accept a clerkship in the Cumberland bank. Mr. Charles Read had been its cashier from its organization, in 1816. He died in 1844, and Mr. Nixon was elected his successor, and how efficiently he has filled it for thirty-six years is well known. The bank has been eminently sound, prosperous, largely increasing its capital and its business and usefulness, while he has become one of the foremost men of the city in general intelligence, social position, æsthetic culture, moral and financial power, and beneficent and Christian influence. November 8, 1843, he married Sarah Boyd, daughter of James B. Potter, a son of Col. David Potter of the revolutionary army, father of Dr. J. Barron Potter, Col. William E. Potter and others. Mr. Potter was the brother-in-law of Judge Daniel Elmer, whom he succeeded as the president of the bank when the latter resigned on becoming Judge of the Supreme Court. Mr. Nixon's elder son, James Boyd, is the Nixon, of Potter and Nixon, lawyers, Bridgeton. The younger, William Barron, is his father's assistant in the bank.

John Thompson Nixon was born in Fairton, August 31, 1820, prepared for college in Bridgeton, graduated with distinguished honors at the College of New Jersey in 1841, and for two years thereafter was directed in his study of law by ex-Governor Elias P. Seeley; he then studied a year in the Valley of Virginia, with the Hon. Isaac S. Pennybacker, U. S. Judge for the Western District of Virginia, until he was admitted to the bar of Virginia, in May, 1844. The next summer he returned to his native State and received his license to practice in New Jersey at the October term of the Supreme Court, in 1845. He was elected a member of the Legislature in 1848 and again the next year, and was chosen Speaker of the House when he was twenty-nine years of age. In the autumn of 1858, the First District of New Jersey elected him a member of the Thirty-sixth

Congress of the United States, and re-elected him to the Thirty-seventh Congress in 1860. He was a prominent member of the Committee of Commerce throughout the four years. He declined to serve a third term, though his course had been brilliant, effective, and eminently satisfactory and grateful, as well as honorable, to the great majority of the District. In 1863 he was invited to deliver the annual address during commencement week, before the two Literary Societies of the College of New Jersey. He chose for his theme: "Endurance—Individual and National." His oration was both scholarly and eloquent, and peculiarly appropriate to the hour in the dark day of the war for the Union, a week before the capture of Vicksburg and the glorious victory of Gettysburg. In 1864 he became one of the trustees of the college, and has ever since devoted much time and attention to the institution. In 1870 President Grant appointed him to be the United States Judge for the District of New Jersey, and he continues to fill this high and responsible office, with great ability, learning and rectitude. He prepared the second, third and fourth editions of Judge L. Q. C. Elmer's Digest of the Statute Laws of the State, with copious indexes and a complete body of notes—the second edition in 1855 and the fourth in 1868. He also prepared a "Book of Forms" for popular use, admirably adapted to their purpose. He has given much attention to Sabbath School work, having been eighteen years a superintendent of a Sabbath School. In the General Assembly of the Church, as a Ruling Elder, he has been repeatedly a prominent member. He was especially active in the Old School Assembly of 1869 in promoting the re-union. He was a member of the last General Assembly at Madison, Wisconsin, and is now, as for two years past, a member of the General Assembly's committee of seven ministers and five Elders engaged in revising the Form of Government and Book of Discipline. He is one of four residuary legatees to whom the late John C. Green entrusted for distribution to religious and charitable objects an estate

of more than seven millions of dollars—a sum far exceeding the assessed value of half the real and personal property in Cumberland county; seven times the assessed value of this whole township of Fairfield. Judge Nixon married, September 24, 1851, Mary Hirst, youngest daughter of Judge L. Q. C. Elmer. They have several children.

James Oscar Nixon was born in Cedarville, April 13, 1822. He became, in early manhood, a partner with his uncle James B. Thompson, merchant tailor, New York, and took charge of a branch of the large business in New Orleans. But the business did not suit him. He withdrew from it and formed a partnership with a friend, and they purchased the *New Orleans Crescent*, a daily and weekly newspaper. They speedily made it equal to any paper in the city, and maintained this position until it was seized and confiscated by the military force employed in suppressing the rebellion. Since the close of the war, impaired health has kept him from active business. He married, in 1846, Martha Inskeep, of New Orleans, a granddaughter of Gen. James Giles, of Bridgeton. Their only son, James Oscar Nixon, Jr., is a young lawyer of bright prospects in New Orleans.

Rhoda Smith Nixon, born in Cedarville, June 1, 1825, married Henry Sheppard in 1844. They forthwith made their home in Springfield, Missouri, where they maintained a character worthy of their Presbyterian and patriotic blood. Their only son was graduated at the U. S. Naval Academy, but has become a prominent young lawyer in Springfield.

Mary Eliza Nixon, born in Cedarville, July 3, 1827, married David Potter Elmer, February 19, 1852. Bridgeton has been their home ever since the marriage. They have two sons and one daughter. The orange blossoms have recently been fragrant in the West Church of Bridgeton. The chief clergyman was the bride's uncle, namely:

J. Howard Nixon, born November 27, 1829, graduated with honor at the College of New Jersey in 1851, and three years later at the Princeton Theological Sem-

inary, ordained pastor of the Church of Cambridge, New York, in June, 1856, and four years later installed the pastor of the First Church of Indianapolis. His ministry was acceptable, prosperous and faithful in both places; but failing health compelled him to resign these charges—the last in 1868. The next year he accepted the superintendency of the public schools of Springfield, Missouri, and in 1871, the presidency of the Female College, at St. Charles, in that Commonwealth. He raised the institution from decline to vigor and usefulness; but as soon as he was able to resume pastoral work, he resigned his place at its head, and accepted the pastorate of the Central Church, of Wilmington, Delaware, which has been flourishing under his wise, active and faithful ministry for two years past. While the pastor of the "Old White Meeting House," he married Flora, daughter of the Rev. Mr. Jewell. They have one son and two daughters. He received his degree of D. D. from ——— College.

Anna Elmer Nixon married Gen. John B. Sanborn in 1865. He was an officer of distinction in the army, and is now a public spirited citizen and a prominent lawyer in St. Paul, Minnesota. She died in May, 1878.

A half brother of Jeremiah Smith Nixon, whose children have been named, is George W. Nixon, who married Martha Harris. He was born November 11, 1804, and her birthday was May 23, 1811. Their eldest son, George Franklin, was born October 18, 1833, and was admitted to the full communion of the Church at fourteen years of age. He became a printer in Philadelphia; and, in 1858, an owner of the *Bridgeton Chronicle*, having a half interest five years and then the whole. He was the sole proprietor sixteen years. He started the *Bridgeton Daily* in September, 1873, published it six years, and then sold both *Chronicle* and *Daily* to Mr. Alfred M. Heston, the present owner.

Another son of George W. and Martha Harris Nixon is James Harris Nixon, who was born in 1838, graduated at the College of New Jersey in 1858, studied law with John F.

Hageman, Esq., of Princeton, one year, and with his cousin, Hon. John T. Nixon, two years, was admitted to practice in 1863, a member of the New Jersey Legislature seven consecutive years from 1865 to 1871, four in the Assembly and then three in the Senate, chairman of the Judiciary Committee in both the Assembly and the Senate, the Republican candidate two years for the Speakership of the Assembly, candidate for Presidential Elector in 1876. He is a good Presbyterian, a lawyer of high standing, eminent ability, great influence, his attractive personal appearance indicating a sound mind in a sound body.

Our Stratton and Preston Elders were related. Benjamin Stratton 2d, (son of Benjamin, son of Richard of Easthampton and Southampton, L. I.), married Abigail Preston, daughter of Levi Preston, and granddaughter of Levi Preston, of Salem, New England. This Stratton-Preston marriage was on November 28, 1723, and the bride's father was our Elder Levi Preston, and our Elder Isaac Preston was her uncle.

One fruit of it was our Elder Levi Stratton. Other sons were Benjamin and John. Levi was the father of Daniel Preston Stratton, father of the Rev. James and Rev. Daniel Stratton. Levi's brother Benjamin was the father of Dr. James, the father of Governor Charles C. Stratton, and of the Rev. Samuel Stratton. Levi's brother John was the father of Nathan Leake Stratton, father of the Rev. Dr. Joseph Buck Stratton and Charles P. Stratton, Esq. Thus, from that Benjamin, who was the father of our Elder Levi Stratton, have descended all those goodly generations of Strattons that trace their ancestry backward to this old church.

There is one house in Fairton that has been, it is thought, the birth-place of at least three of our ablest men, namely: the Hon. Jonathan Ogden, Judge Nixon, and the Rev. Joseph Fithian Garrison, M. D., D. D. The grandfather of the latter, William Garrison, was a captain of New Jersey Volunteers in the revolutionary army. His father was Dr. Charles Garrison, who formerly practised here, and more recently in

Swedesborough. His mother was Hannah Leake Fithian, daughter of Amos Fithian, of Cedarville, and his grandmothers were sisters, Ruth Leake, who married Captain William Garrison, and Rachel, who married Amos Fithian. Joseph F. Garrison prepared for college mainly under the Rev. Samuel D. Blythe, pastor of the Presbyterian Church of Woodbury, "who illustrated as one of nature's noblemen, as well as a true minister of Christ, the precept that he very often repeated, and always endeavored to live out: 'My boys, first be Christian men, then be gentlemen.'" Mr. Garrison entered the Sophomore class of the College of New Jersey in 1839, and was graduated in 1842, with two above him and about seventy below him in his class. He studied medicine with his father and with Drs. Edward Pease and William Pepper, attending physicians of the Pennsylvania Hospital. He was also a medical student in the University of Pennsylvania, at which he was graduated M. D. in 1845. He began the practice immediately in Swedesborough, with his father, where he continued ten years, in the later years studying divinity under the Rev. Dr. Boggs, as well as practicing his profession. In June, 1855, he was ordained in Trinity Church, Swedesborough, a deacon in the Protestant Episcopal Church, by the Rt. Rev. G. W. Doane, D. D., Bishop of New Jersey. He was soon after called to the charge of St. Paul's Church, Camden, New Jersey, and was there ordained to the priesthood in the following year. He has ministered in this church twenty-five years, and continues to be its rector. He received the honorary degree of D. D. at the College of New Jersey, in 1879. He is also the Dean of the Convocation of Burlington, a member of the Standing Committee of the Diocese, one of the Examining Chaplains of the Bishop, and was a member of the last three General Conventions of the Church in the United States. He has been a frequent contributor to the Reviews and other periodicals of the Church, published occasional sermons, patriotic addresses and other productions of his pen. He married, April 25, 1848, Elizabeth V. Grant,

daughter of the Rev. John L. Grant, pastor of the Eleventh Presbyterian Church, Philadelphia. Their eldest son was a student in the Department of Arts of the University of Pennsylvania and graduated M. D. at this University, in 1872. He practiced medicine about five years in Swedesborough, then studied law with S. H. Grey, Esq., of Camden, where he is now settled as a practicing lawyer. Their second son, William Halsey Garrison, is a student in Harvard College. The third son, Lindley Miller Garrison, is a scholar in the Academy of the Protestant Episcopal Church, in Philadelphia. The fourth son, Joseph Lea Garrison, is at school in Camden. The children are all sons. Dr. Garrison's natural endowments, orderly habits, persistent industry, social attractions, great scholarship, high character generally, and exemplary Christian spirit and activities have given him a commanding position in the Diocese of New Jersey, and extended his benign influence far beyond it.

Another of the strong men, whose birth and childhood were here, but whom the city has attracted, is the Hon. Isaac A. Sheppard, who was born July 11, 1826. He is the eldest son of Ephraim and Mary Westcott Sheppard, his mother being a daughter of John Westcott, Esq. His parents died while he was young, and he entered, as an apprentice, into the employment of Charles W. Warnick & Co., stove founders, Philadelphia, for whom he worked until 1859, when, with six of his fellow-workmen, he founded the firm of Isaac A. Sheppard & Co. For two years it was the severest toil, most persistent effort, thorough business integrity, and unsurpassed excellence of its productions, that sustained the house. Then it began its steady march in its course of prosperity towards its present place in the foremost rank. In February, 1879, one of the original partners died, two withdrew, and Mr. Sheppard's eldest son entered the firm, giving father and son a controlling interest, but its name and character are unchanged. Their foundry at first was at Seventh street and Girard avenue. In 1866 they purchased a block at Eastern

avenue and Chester street, Baltimore, where they built a second large foundry. In 1871 they purchased the block on Fourth street and Montgomery avenue, Philadelphia, and built the most complete establishment of the kind in the United States. Their two foundries now cover more than five acres of ground, and employ between three hundred and four hundred men, and sell nearly seven hundred thousand dollars' worth of their manufactures a year—more than two thousand dollars' worth a day. They have covered the site of their old foundry with stores, which are rented for the sale of dry goods and other merchandise. Mr. Sheppard served three years in the Legislature of Pennsylvania, and became a very influential member, being indeed the last year, as chairman of the Committee of Ways and Means, the leader of the body. He had a chief part in devising and passing the general law respecting building associations, to the operation of which it is due that Philadelphia is superlatively the city of homes. He is the city's Trustee of the Northern Liberty Gas Works, a member of the city's Board of Education, a Director and Vice President of the National Security Bank, an active member of the Union League from the beginning of its history, a prominent officer in the Masonic Order. As Grand Master of the State of Pennsylvania in the Order of Odd Fellows, he has had the largest jurisdiction in the Order, comprising a membership of nearly one hundred thousand men; he represents the State of Pennsylvania in the Grand Lodge of the United States. He is an active and influential member of the Protestant Episcopal Church, being a vestryman of Zion Church and the superintendent of its Sabbath School. He is usually a member of the annual Convention of the diocese of Pennsylvania. He has the reputation of being as kindly and generous as he is energetic and trustworthy. He married Caroline Mary Holmes, February 5, 1850. Their surviving children are three sons. The eldest, Franklin Lawrence Sheppard, was born in 1852, graduated at University of Pennsylvania at the head of his class and

with the highest honors, in 1872; was forthwith employed in his father's business, and admitted as a partner in the firm in February, 1879, married five years since, has three children, and resides in Baltimore, where he has special charge of the business of the firm in that city. The other sons are younger and in school.

Other rich and wholesome fruit of this congregation may be seen by a visit to Clayton, New Jersey. In the list of two hundred and eleven names of men who are or have been Trustees of this church since its incorporation, August 4, 1783, is the name of William Moore; and it would not be amiss for us, while he is in our grateful remembrance for other good deeds, to be specially thankful, that he has given to the Church and the country his two sons, John M. Moore and D. Wilson Moore, who, at the head of a large manufacturing establishment, know how to be diligent in business and at the same time fervent in spirit, serving the Lord.

This spirit has been characteristic of many of the Fairfield people, for example, the Lawrences: Nathan, who came from Long Island, his two sons, Nathan and our Elder Jonathan, and Jonathan's son, our Elder Norton, and this good Elder's sons, Norton Ogden, Lorenzo, Dr. Leonard and Lemuel, and many of their children. Fifty and sixty years ago, Norton O. and his wife, Phœbe, the daughter of Major Ephraim Buck, were specially active in the establishment and improvement of Sabbath Schools. What a divine light irradiated their faces one day in May, fifty years ago, when they saw this house thronged, and crowded, and packed full in every part with the united schools of Jones' Island, Cedarville, Fairton and Back Neck, of whom a few now here were then a small part. It was the first great Sabbath School meeting held in the township.

Among the good boys of the congregation who were in that grand Sabbath School celebration, when this house probably contained eight hundred persons, it is most likely that Ethan Osborn Bennett had a place. His Bennett ances-

tors here were Samuel, who built the saw mill and flour mill at Bennett Town; Nathan, who was born November 5, 1752, and died June 22, 1818, and Nathan's son, who was born January 18, 1785, and died in Crawfordsville, Indiana, January 4, 1866, where his wife, Esther Elmer, born November 29, 1787, also died, December 17, 1859. This father of Ethan Osborn Bennett was for a long time an Elder of the Presbyterian Church. Ethan Osborn Bennett pursued his collegiate studies in the Rev. Dr. David Nelson's Institute, Quincy, Illinois, and his theological course partly in Yale College and partly in Oberlin College, where he was graduated in the class of 1853, and soon after became the minister of Anamosa, Iowa. There he married, November 7, 1854, Laura A. Pulsifer, of Westfield, Massachusetts. They have one son and three daughters, and all the children live with their parents in Brighton, Iowa.

Another good minister, of Fairfield blood and birth, is J. Napier Husted, son of Elijah and his wife, Clarissa Buck. He was graduated at Lafayette College in 1849, and studied theology in Princeton Seminary, and has been the minister of Flanders, New Jersey, and of Zion, Maryland; and for some years past he has been the pastor at Liberty, New York, where he is now the faithful bishop of the Presbyterian Church.

Fifty years since, the most conspicuous men in Fairton, and chiefs in this congregation, were John Trenchard and William D. Barrett. No matter how many places claim to be the very spot of his birth, it is evident that John Trenchard first saw the light within the limits of this congregation, for Bridgeton had no church until 1792, and John Trenchard was born July 21, 1783. He made himself prosperous as blacksmith, farmer, merchant, vessel-owner, mill-owner. Soon after he was twenty-one years of age he married, October 8, 1803, Eleanor Davis, who bore him seven children; and after her death he married, in 1816, Hannah L. Pierson, and they had seven children who survived him when he died, in 1863.

His father, John, was a cousin of Commodore Edward Trenchard and of Rear Admiral Stephen Decatur Trenchard. The family is old and honorable in this State. One of his sons is Dr. John F. Trenchard, of Philadelphia; another is our Elder, Theophilus Trenchard, now living in Bridgeton. He was a member of the Legislature, active in public affairs, attentive to business, social in disposition, keen and witty, kindly and generous. His prosperity was greatly due to his foresight, energy and thorough honesty.

The other magnate of the village of Fairton, in those days, was William D. Barrett, who was born near Shiloh, in this county, February 12, 1791. Both his parents died when he was a child. He lived during his boyhood in Newport, in Downe township, which was originally within the bounds of our township of Fairfield. He there attended the common school three months. This was the whole of his education in school. He became, in his early manhood, a merchant in Fairton, and on the 15th of March, 1815, married Bathsheba Harris. It is believed that they were generally regarded as the handsomest young husband and wife that appeared together in this house every Sabbath in the boasted days of old. He acquired, before he reached middle-age, a good English education, was the postmaster of the village many years, became very familiar with the Bible and the statute laws of the State, represented the county as a member of the State Legislature, was more than thirty years a Justice of the Peace, and was for fifteen years an associate county Judge. He never ceased to be an attractive looking man, with regular features, dark, bright eyes, and dignified manners. His height was six feet, and at seventy-five years of age his weight was two hundred and thirty-five pounds. He died April 10, 1867, in his seventy-seventh year. The venerable widow survives in her eighty-eighth year, and resides in the old homestead.

The fruit which this garden of the Lord has already yielded is abundant and precious. There are many other worthies

who have passed away that well deserve commemoration, and the recital of their virtues would greatly adorn our annals, as their lives have enriched the place of our birth. There is a goodly company of daughters, wives, and mothers, who have well fulfilled their providential and reasonable vocation, and done more to promote the intelligence, prosperity, distinction and piety of our town and congregation than our most conspicuous citizens have ever accomplished. Their virtues and graces have not been loudly blazoned abroad, but they have themselves endured toils and cares for the good of others. They have shown dexterity and tact in a thousand ways. Their diligence and economy have been the prosperity of their households. Their endurance and patience have been as unfailing as their days. Their forbearance has been the bond of peace for homes and for whole neighborhoods. Their sympathy has brought good cheer into the very shades of death, and turned the darkest midnight into the light and the glow of the morning. Their devotion and charity have baptized the place of their abode with the priceless blessings of Heaven. The chief incitement to all commendable progress has been their excellence, their aspiration and hope, their faith and love, their zeal and piety. Through all our history, they have been the heart of the social body. Their worth has been the life-blood of the whole frame, and had there been no rich and perpetual supplies from their superior goodness, there would have been, not health and vigor in every part, but social, moral and spiritual death.

It remains for the future—mainly for those who are now young—to determine whether our history in the years to come shall yield better and more abundant fruits than the past has produced. One thing is certain; it is by the more thorough application of Christian truth and principle to all the conduct of life that we may expect the harvest of the future to be more plentiful and excellent than the past has reaped.

REV. ETHAN OSBORN,
Taken at the age of 97.

# HISTORY OF THE OLD STONE CHURCH.

BY REV. SAMUEL R. ANDERSON.

## DATE OF THE CHURCH.

In the history of Cumberland county, by the Hon. L. Q. C. Elmer, the organization of this church is fixed at about 1690—few years previous to its first mention on record.* This seems to me very probable, for the following reasons:

First. There is a tradition that the first settlers brought a minister with them, which was in keeping with the Puritan custom. This tradition was believed by Ephraim Harris, who was born in 1731. As this is but forty-one years later than its organization, doubtless several of the original members were living in his boyhood. If this tradition be true the organization might have been still earlier than 1690.

Secondly. The Baptist portion of the colonists founded a a church at Roadstown, at this date. As the pedo-Baptist portion are known to have been the "more considerable" in numbers, it is not probable that they were later than their brethren in founding their church.

*This record is a provincial law of 1697, which enacts: "That the tract of land on Cohansey purchased by several people, lately inhabitants from Fairfield, in New England, from and after the date hereof, be erected into a township and be called Fairfield."

### ITS NAME.

Its charter designation is, "The Presbyterian Congregation at Fairfield." Its familiar and endeared name is, "The Old Stone Church." By inheritance it is the "Old Christ's Church" on the Cohansey river; the "Old Fairfield," and the "Old New England Town" church. In its relation to the nation it might be called with propriety the "Church of the Revolution." The pains that gave birth to the nation were now severely felt and retarded its construction.

Again, it might be christened "Father Osborn's Church." Of the sixty-five years of active pastorates, all but ten found him its constant occupant. From his lips the gospel was preached. Through his ministrations the lamp of this sanctuary went not out. Half of the other ten years he was also present as a worshipper, and frequently took some part with the pastor.

### THE BUILDING.

Before a house like this invites a congregation to enter and consecrate it to the service of Almighty God in prayer, in psalms and sound of the silver trumpet, there is a history. If we go a mile north-west to the old New England town cross-roads, on the last Sabbath of August, 1780, under the "great oak" (whose stump can still be seen), we find a congregation worshipping. From the Rev. William Hollingshead, who becomes the first pastor here, we learn that in 1778 it consisted of pastor, seven ruling elders, one of whom is also a deacon, and ninety-four members. From several independent witnesses, this people are represented as among the best in this section of the country. I will add one which I have not seen in print:

Mr. Griffith, a traveling preacher in the Society of Friends, in his journal, states that he held a meeting among the Presbyterians of New England Town; that the pastor, Rev. William Ramsay, and most of his people attended, and "behaved in a *solid and respectable* manner."

In 1775, they had it in mind to build a new church, and subscriptions were taken. Theophilus Elmer was the treasurer and managing spirit. He looked after the workmen, paid the bills, and seems to have engaged actively in the work.

The well was the first work finished. Was this symbolic or prophetic of the living fountain, of which so many afterward were to drink so freely? In 1775, there were upwards of one hundred and eighty-nine loads of stone and eight hundred feet of lumber placed on the ground.

The claims of the country called away the men, and laid upon them extraordinary burdens which delayed the building four years.

In 1780, the following subscription paper was circulated:

SUBSCRIPTION FOR BUILDING MEETING HOUSE.

"We, the subscribers, whose names are hereunto annexed, do each and every of us, bind ourselves, our heirs, executors and administrators to pay or cause to be paid, unto the person or persons appointed or to be appointed as managers for building said house, the several sums annexed to our names, to be paid either in labor or materials necessary to be used in the building, at the same price that articles of the like quality might have been purchased for in the year 1774, to be applied in building a house on the aforesaid lot of ground where the materials are provided for building the same.

The one-half to be paid at any time, when the congregation shall think proper to proceed to build, and the other half to be paid when the walls shall be finished, which, if not paid in labour or materials as aforesaid, then we do hereby engage to pay the same in money, allowing the year 1774 as the standard, at such a sum as shall make up the depreciation at the time the money shall be called for and paid. In testimony of all which we have hereunto set our hands, with the several sums thereunto annexed."

N. B. What money has been paid by any subscriber, to be deducted out of his subscription, when payment is made."

Then follows the names with the amounts. Jonathan Elmer is the largest subscriber, £40. Theodotia Anderson is second, £37, 10s, the whole amounting to £488, 17s, 10d, so far as recorded.

As peculiarities of the times, I might mention that Esther Meek contributed three half Joes, Eleazer Smith two 15 shilling bills. Others contributed cattle, sheep, geese, feathers, etc. A public vendue was held at which these were sold. Many worked out their subscriptions, some travelling six and eight miles to tend mason and do other work.

Like the builders of the second Temple they brought their weapons of war for defence in case of attack, and like it this Temple stands to-day, the monument of a poor but pious people, that had a mind to work, and wrought with their own hands.

The first stone was laid May 1st, 1780, and the walls up and roof on June 14th. The first sermon was preached in the church Sept. 7th, but it was not completed till 1781.

As we look upon it a century ago to-day, we see these walls, this floor, these brick aisles, but without chimney, and perhaps without these seats or gallery. It is quite probable they brought the benches and desk used in the former church and under the oak, over here, and made them do temporary service for a few months. There was no provision for heating for about eight years, except as any one might bring heated blocks or the foot-stove.

September 18th, 1781, the congregation met and formed rules and rates for the pews. One hundred pounds was raised on the seats. The pews were sold to the highest bidder and remained in the possession of the family and heirs as long as the annual rate was paid.

The deed was recorded May 18th, 1775, at Burlington. An act of incorporation was passed June 11th, 1783, by the State Legislature. This act required of the trustees the oath of

abjuration of the British rule, the oath of allegiance, and to faithfully perform their duties. This continued in force till 1865. By a special act of the Legislature, obtained through James Campbell, Esq., they were relieved of this formality.

On the 8th of August, 1800, the trustees purchased one and three-fourths acres to enlarge the graveyard.

On the 24th of October, 1810, the trustees obtained a deed from James D. Westcott, as agent of John Bellers, of London, Great Britain, confirming the right and title of this congregation to the possession of three acres of land, commonly called "the old burial ground," purchased originally on the 10th of June, 1747; recorded the 5th of June, 1811, in the Clerk's office of Cumberland county, book S of deeds, pages 256–258.

On the 2d of April, 1816, the trustees purchased one and eighty-four one-hundredths acres to enlarge the graveyard. These several purchases make the cemetery at the Stone Church contain five and three-fifths acres.

In 1785, the trustees adopted a rule that any member absent from their meeting should be fined a sum not exceeding five shillings. If a satisfactory reason was assigned at the following meeting the fine was remitted.

Another rule was that they became responsible for debts that had run a year after they became due, unless they were voted lost by the person having become insolvent.

This had the effect of hurrying up collections. In some cases they took legal steps to collect pew-rents. After the parsonage and plantation in Sayre's Neck were sold, a rule was adopted not to loan money without interest, and to require double the amount as security.

At first the session only recorded their minutes when there was a case of discipline, or some unusual occasion for its meeting. From May, 1783, the time of Mr. Hollinghead's withdrawal, till 1790, we have no records of session. The five years previous to the coming of Mr. Osborn, we know not who preached, how often they were supplied, or whether

the sacraments were administered. They doubtless had occasional supplies, but the church languished.

At this time many of our churches were in a very sad condition. The trustees were regularly elected and qualified, (that is, took the oath), but little is recorded of what was done, except to rent the parsonage and collect a little money, which seems to have been given with reluctance.

We come now to the man whose name and influence has given permanence and fragrance to this hallowed house. It is "Father Osborn" that has bound your hearts together, and whose bonds these passing years have not been able to dissolve. There was a brief and brilliant ministry before; there was a similar one that followed; but the central orb that has attracted and brought you together to-day is the "Old Man Beloved." He is as really present to your minds as the masonry of these walls.

For a full account of this man and his work we refer the reader to the volume entitled "The Pastor of the Old Stone Church," containing Mr. Hotchkin's Memorial, Judge Elmer's Eulogy, and Mr. Burt's Address.

It seems appropriate that extended quotations from this volume should be made to set forth this portion of the history, which I take the liberty of doing.

The Rev. Ethan Osborn was born in Litchfield, Connecticut, August 21st, 1758. Little is known of his early life, except what is preserved in his own manuscript sermons. From two, preached in 1822, we have the following record:

He had religious parents, was instructed in the scriptures, habituated to attend public worship and the common educational privileges.

He dates the impressions on his heart which resulted in his conversion, to the ninth or twelfth year of his age, and experienced a constant and growing interest in his soul's eternal interests.

He confesses, however, that "scarcely, if ever, do I feel that assurance of salvation which I desire." It was the "amiable

excellency of the Saviour," unclouding itself to his view, that resulted in the positive faith, "I know that my Redeemer liveth."

"While at college, at Dartmouth, he was admitted to full communion with the Congregational Church there." At the age of eighteen he enlisted in the second year of the Revolutionary War, and was with the forces under the immediate command of Washington, in the retreat through New Jersey.

He studied theology under the Rev. Andrew Storrs, of Plymouth, Conn., and his cousin, the Rev. Joseph Vaill, of Hadlyme, in the same State, and was licensed to preach in 1786. He received a call to Spencertown, N. Y., which he declined, and, in the Providence of God, made a journey on horseback to South Jersey.

After preaching the usual time of trial, this church gave him a call and he was ordained and installed the 3d of December, 1789, by the Presbytery of Philadelphia.

At this time the congregation was scattered through the whole of Fairfield township, and parts of the adjoining townships of Downe and Deerfield, including a portion of the people of Bridgeton, where, as yet, there was no church of any denomination. The pastorate of Mr. Osborn was like his general life, tranquil and marked chiefly by revivals.

He has left on record, repeatedly, the sense of obligation he felt for the cooperation and assistance he received from the session. In 1790 the number was raised to nine, which he seemed to regard as the standard. As members died or moved away, others were chosen, keeping up this number till near the close of his ministry. The list, as given by Mr. Hotchkin, needs to be corrected by the addition of the names of John Ogden and David Harris, who were ordained and installed in 1803.

As was customary in those times, the sacrament of the Lord's Supper was administered but twice in the year, in May and October. In 1806 it was changed to three times, which practice continued down to the pastorate of D. C.

Meeker, when the present custom of observing it four times a year was introduced.

It was long a standing rule for the session to meet three weeks before communion, at 5 o'clock in the afternoon. In the earlier history, discipline was more frequently administered. Matters that would now be taken to a civil court, were then adjudicated by the session. Usually they submitted to its decision. I notice settlements of damages and a case of breach of promise. Offences, such as breaking the Sabbath, neglect of the ordinances, absence from public worship, omitting to have their children baptized, were matters that were carefully attended to, as well as intemperance and grosser offences. The pastor has recorded the fact, that the intoxicating cup was the chief cause that called for discipline.

To show the valuable assistance rendered by the session, in furthering the spiritual interests, I quote the following from the pastor: "I now speak it as my candid opinion, that in any revival of religion, the ministry is only one among many agencies which coequally operate in promoting the blessed work of God. If a lay brother is active in prayer and exhortation, the people are more impressed with his sincerity, so that what he says and does may have more influence on their minds. And not a little have my Christian brethren and sisters, as agents under God, contributed to maintain and promote the blessed religion of our Lord Jesus Christ. I thank them for their labors of love, and I thank my God for moving them to labor. Mine exhortation to them is, not to be weary in well-doing, for in due season they shall reap a glorious harvest." To indicate the substance of his preaching, I quote from a charge he delivered at Cape May, when Mr. Edwards was ordained, some time previous to 1809.

"Preach the law and preach the gospel. Preach the law in all its strictness and spirituality, as an external rule of right, binding on every moral agent, and as covering all the

exercises of the mind as well as outward actions, requiring perfect and perpetual obedience in every act, word and thought, on pain of condemnation. And make close application to the conscience for the conviction of impenitent sinners, to make them duly sensible of their sin, and to make them feel as if standing in the Day of Judgment."

"But not confining yourself to the law, preach the gospel. Hold up the blessed remedy it provides for guilty, perishing sinners. Preach Christ and Him crucified, in all His fullness and freeness to save. Preach Him in all His offices and sacred characters, as the way and only way to the Father through whom alone we can be redeemed from the curse of the law, and obtain salvation. Show His ability and willingness to save all who come to Him believing, and also the necessity of the Holy Spirit's influence to enable and dispose them to come believing. Show the happy consequences of belief, and the fatal consequences of resisting the Spirit's influence and remaining in a state of impenitency and unbelief. Do not confine yourself to general doctrines and truths. Descend frequently to particulars, that so you may touch the particular cases of your different hearers. And let your practice correspond with your preaching. Pay a proper respect to the discipline of the church to purify and build it up. And in all things approve thyself a minister of God, in much patience and perseverance in the blessed work to which thou hast devoted thyself."

To show his style the following is taken from one of his autobiographical discourses:

"You know after what manner of style I have preached to you, that it has been a simple and plain style.

Though I might have used a more elegant, learned or sublime style, yet I thought it my duty to follow the example of Paul in speaking to you with great plainness of speech. For the design of preaching is to convey ideas, and give instruction and knowledge to the hearer. But if my language is above the understanding of many hearers I might as well

preach to them in Greek or Hebrew. And, therefore, to speak the truth has been my first object, and next to speak it in such language as to be intelligible or easily understood. I have been all along sensible that by using such a plain style, I have sacrificed my reputation for learning; but this is a matter of little consequence. I ought not to care whether I am thought learned or ignorant, if I can but promote your Christian knowledge and be a helper of your faith."

With another quotation from a sermon descriptive of his pastoral work, a pretty accurate view of this herald of the cross and Christain shepherd will be obtained.

"In the first I aimed to represent religion as the most important of all things with which we have any concern, and that it ought to be the chief object of our desire and pursuit. As we are fallen, depraved creatures, I urged the necessity of a change, by the renewing and sanctifying influence of God's Spirit. I urged it home to the conscience by this serious question—'Do you really think you have experienced such a change, or possess true gospel religion?' When the answer was in the affirmative, I reminded them of their constant need of the grace of Christ to keep them in such a state, and their obligation to live near to God, by walking as Christ walked."

"When the answer was in the negative, I reminded them of the lamentable character of a conclusion and their gloomy prospect beyond the grave. I solemnly warned them of the danger of resting there, and exhorted them immediately to seek for mercy. After mentioning some essential duties, such as repentance, faith, love and obedience, I spoke of the relative duties of parents and children, and urged on parents and guardians the important duty of bringing up their children in the fear of God. After this I led on the conversation to the duty of family prayer and inquired whether it was performed in the family. After this, I turned my conversation to the children and others present. Here I

urged the importance of obtaining religion in early life, as youth is the most favorable time for it."

In addition, he was accustomed to visit the public schools and catechise the children in the shorter catechism, as well as the Bible.

For twenty years such labors were constantly and faithfully performed with only the ordinary ingatherings, the members added making up about the number that died and moved to other places. In the year 1809 occurred the first of a number of revivals of great power and blessed influences. This was preceded by monthly meetings of four ministers, Mr. Osborn, Mr. Freeman, Mr. Davis and one unknown, commenced at Fairfield, December, 1808. The next at Bridgeton, and third at Deerfield. He says, " he and Mr. Freeman made a preaching tour of three days; preached successively at Alloway's Creek, Pittsgrove and Deerfield, and talk of taking another after awhile. The four agreed to preach at seven places, mostly in the outposts of our congregations, on that same day and hour, at four of the places, and about once a fortnight by rotation. The general object was the promotion of religion."

Mr. Osborn gives the following account of this revival: "Through the summer and fall of 1809, a general awakening to the concerns of the eternal world prevailed among the people. Conferences or prayer meetings were held in different parts of the congregation, not less than six or seven evenings in the week. It was truly a revival time, both to saints and sinners; the spirit of grace was poured upon each ; some were severely experienced and brought into deep distress. Others were exercised in a mild manner. Though there were divers operations, yet the same God wrought in all. In a few months a considerable number entertained a hope, and, thanks to God! He continued His gracious work for many months. On December 3d, 1809, just twenty years from my ordination, twenty-four were admitted to the church. In April, 1810, thirty were admitted to full communion. In

August following, twenty-seven more, and small numbers at the two communions following, so that in the space of two years there were added to this church one hundred and twelve. The Lord hath done great things for us, and blessed be His name. Though various means were used, yet it was evident the excellency of the power was of God and not of man. This appears from the great change wrought, and the good fruit following. Though I was not idle during the revival, yet it seemed as if I was a spectator, beholding the wonderful operation of divine grace convincing and converting sinners. My brethren of the session were alive and diligent in prayer and religious conversation, and perhaps I may have aided, in some measure, the good work of the Lord. But I was only one among a multitude of agents who were active in the same employ. Truly my soul rejoiced to see many return unto the Lord and enlist under the banner of King Jesus."

This revival was followed with good influences and fidelity on the part of the members with "no remarkable occurrences until the year 1819." A second revival season was now enjoyed, beginning with a prayer meeting at Sayre's Neck, but extending throughout the congregation, and resulted in adding fifty-six souls to the church membership.

Again, in 1826, another extensive work of grace was enjoyed. The following account of it is preserved in a letter of Mr. Osborn, written (to his brother, Capt. Eliada Osborn, of Litchfield), May 19th, 1827:

"The Lord, we believe, has been carrying on a wonderful, gracious work among us since last November. There seemed to be some unusual seriousness among the people through the fall, and nine were added to the church on the first Sabbath of December. From that time a general awakening seemed to prevail, and a wonderful spirit of prayer was poured out on old and young. Prayer meetings were multiplied, and that cold weather in January could not stop the people from going to them. They were often crowded. Such a degree of

general earnestness and anxiety in religion I never before witnessed, either here or in any other place. Many were seriously inquiring what they must do to be saved ; and there were several instances of alarming conviction and distressing fears sinking almost in despair.

"One young man, after conversing with another in the evening, on the interesting subject of religion, while returning home, felt such a burden of guilt that he could hardly move along. He said it seemed every moment as if the lightning would strike him. After going along a while he kneeled down by the fence and prayed; he went further and prayed again, and again after he returned home. The heavy rain of that evening had thoroughly soaked his clothes, but he scarcely thought of that, so intensely was his mind occupied with the concerns of religion and eternity."

"A meeting for prayer and conversation with the anxious was established, and afterwards another ; but so many crowded in, that in a few weeks they became common prayer meetings.

"The boys, of their own accord, began a prayer meeting, and afterwards another, both of which are yet continued. You will understand that all these meetings are weekly, on fixed evenings. But beside these there are, in the winter, frequent extra meetings collected in the two villages (Fairton and Cedarville) on two or three hours notice. One week our people counted nineteen meetings, fixed and extra.

"Previous to the sacrament the session appointed two days to converse with those who should come forward. The total number propounded and admitted to full communion with the church was fifty-one. This, we believe, is the Lord's doings, and while it is marvellous in our eyes we would rejoice and give thanks. Among the aforesaid number were five men and their wives. A large number of the new members are young people, and two of the age of thirteen—one of whom, thanks to God, is our dear son Robert. The gracious work seems to be still in a measure progressing."

This revived state seems to have continued more or less till

1831, when the results became more apparent, and Mr. Osborn, taking in the whole number received during these years, recounts them at about eighty. At this time, with but little numerical increase of the population of the township, the number of communicants in the church had increased from one hundred and twenty-five at the time of Mr. Osborn's settlement, to three hundred and thirty-six. The Old Stone Church had become so filled, that not a pew, and scarcely a sitting, either on the floor or in the spacious galleries, remained without rent.

Over this large and widely-scattered congregation the greatly endeared pastor continued to labor on alone till 1836, then in the seventy-eighth year of his age.

A co-pastor is now obtained in a young man directed hither by the venerable Dr. A. Alexander.

David McKee, from Kentucky, was ordained August 4th, 1836. He is now in his seventy-sixth year, and is the oldest living pastor of this church. He now resides at Hanover, Indiana. Not being able to be present at these centennial services, and taking a lively interest in them, he has sent a brief and interesting account of the work of grace during his short co-pastorate, which was dissolved October, 1838.

This was the last revival season during Father Osborn's ministry, and which he characterized as the most powerful, but of short duration. In August, sixty-one were added to the church, the largest number received at any one communion. [An account of it was given by the Rev. David McKee, in a brief paper read at the centennial meeting.]

While we record these precious seasons of ingathering with devout gratitude and look upon them as the marked characteristics of Mr. Osborn's ministry, we should note that large as were the number received at these times they constituted only about one-half of the aggregate he admitted into church fellowship.

Before this time the church was twice called together to consider the question of organizing a church at Cedarville,

but each time a majority voted against it. The steps taken which resulted in the organization of the First and Second Churches in that village will be given by their present pastors.

On the questions which divided the Church into Old and New Schools, Mr. Osborn's views and sympathies were with the latter. About one-half the session and church were with him. They deliberated a good while before they decided to withdraw from the Presbytery of West Jersey. The formal step was taken, however, May 11th, 1840, and they became connected with the Third Presbytery of Philadelphia, May 14th.

He continued to preside over the church until 1844, when he offered his resignation. "It was felt by all concerned a mournful necessity." There was but one person living who was a member of the church when he came. But few could remember his coming. The following minute was adopted by the Presbytery April, 1844, when they dissolved this pastoral relation :

"In complying with the request of our venerable father and brother in the ministry, the Rev. Ethan Osborn, to dissolve the pastoral relation between himself and the church congregation of Fairfield, N. J., the Presbytery feel that there are circumstances of interest, which render it worthy of peculiar notice.

"For fifty-four years Father Osborn has ministered to this branch of Zion, during which time a degree of harmony and friendship has subsisted between pastor and people, and a success has attended his ministry, highly creditable to them, and happily illustrating the beauty and importance of a permanent pastoral relation. Now, late in the evening of life, in the eighty-sixth year of his age, after having been permitted to enjoy, in connection with his labors, several revivals of religion, and having buried all but one of those who composed his flock at the time of his installation, and after having seen the children of two generations, baptized with his

own hands, succeeding to the places in the church vacated by their fathers, he comes with undiminished regard for his people, and in the unabated enjoyment of their confidence and affection, to commit his united and happy charge to the care of this body. The Presbytery commend this church for providing that their worthy and venerable pastor may continue to lean upon their arm while he lives, and recline on their bosom when he dies, and hope that other churches may follow their example."

Mr. Osborn continued to worship with this people and preach frequently, take part in the administration of the sacrament, and aided in every way the work of the Lord while he had strength. When he resigned there were three elders and one hundred and thirteen members.

At the present time, of those admitted to church membership by him, there are living in connection with this church, eighteen; in the First Church, Cedarville, twenty-five; and in connection with other churches about seventy in all. Josiah Bennet has been a member more than fifty-three years, and Hannah Seeley, now Mrs. Hogbin, was admitted at the same time. There are nine of his spiritual children, who are elders, though but one is in connection with this mother church.

For a further account of the old pastor, whose life is so bound up with this church, we must refer the reader to the memorial from which we have quoted so freely.

November 19th, 1845, the Rev. Beriah B. Hotchkin was installed pastor in connection with the Second Presbyterian Church, of Fairfield, now called the Second Presbyterian Church, of Cedarville. His residence was part of the time at Cedarville, and part in Fairton. He was associated in the session with four elders—Nathaniel Howell, Ephraim H. Whiticar, John Holmes, and Ephraim Westcott. There were elected and ordained on July 11th, 1847, Joseph Campbell, Joseph F. Jaggers and Theophilus Trenchard, raising the number to seven. There seems to have been great care

shown in watching over the church. The ordinances and sacraments were faithfully administered, but no special outpouring of the Holy Spirit appears during his ministry. Numbers were added from time to time, and the members generally witnessed a good profession. An unpleasantness and want of harmony in the session the pastor regarded as a hindrance to spiritual growth.

An important step was now taken, the building of a new church at Fairton, and the formal removal of the stated worship from this house.

A preliminary meeting was held in December, 1846; but it was not until March 16th, 1848, that it was resolved (by a vote of ten in favor and two against) to proceed in building.

The lot was contributed by John Trenchard, Esq. The size of the building was to be 38 by 52 feet.

Mr. John Trenchard and Theophilus E. Harris, the building committee, reported March 29th, 1850, the house completed, at a cost of about $2,250, and $278.58 due the contractors.

At a congregational meeting held in the Stone Church the following paper was adopted:

"*Resolved*, That from and after the fifth Sabbath of March, 1850, the regular public worship, held by this congregation, be transferred from the house now used, (Stone Church), for the purpose, to the new church in Fairton.

Also *Resolved*, That the public worship of Almighty God, conducted by the pastors and elders of this congregation on Sunday and other days appointed for the purpose, in the new church in Fairton, should be regarded as worship performed by this congregation according to all their compacts and agreements to unite in such worship as a particular congregation."

The last sermon prior to removal was preached by the old pastor, as was very fitting. It was, as Judge Elmer has well said, "a solemn farewell to that place, hallowed by so many endearing associations, and to the people so long under his care."

On April 5th, rules and regulations were adopted for selling and renting the pews. The annual rental was set at $350. Ten dollars was the highest premium paid, and the highest annual rent the same.

They had everything arranged and comfortably fixed in the new church when the pastor announced to the senior elder that he thought it a very suitable time to leave. The congregation reluctantly agreed to his request, and the Presbytery dissolved the pastoral relation June 11th, 1850.

The Rev. D. C. Meeker, having preached as supply, a call was extended to him, which being accepted, he was installed February 12th, 1851.

In his address at the centennial, he said: "He regarded it as his rich privilege to have stepped in and reaped the harvest of the seed sown and watered by that good man, the sainted Hotchkin." Immediately on being settled, he found the harvest ripe and ready for gathering.

While I do not find large numbers added on any single occasion, as in former revivals, there seems to have been an earnest revived state, as the condition of the church during his stay with them. There were frequent meetings of session, and persons appearing and applying for the church privileges at almost all of them. I find between forty and fifty were received at these different times, and some of them the most prominent and useful in the church at the present time.

Since the old parsonage and plantation at Sayre's Neck were sold in 1807, the church was without a home for the pastor. Mr. Osborn occupying his own home, the need was not felt till after his resignation. Both Mr. Hotchkin and Mr. Meeker were put to great inconvenience for want of a home. Although the old parsonage was sold for nearly three thousand dollars, it was now all gone. It had slipped away at the rate of about one hundred dollars a year.

It was resolved now, however, chiefly through the energy of Theophilus E. Harris, to build again. He and George E. Elmer were appointed the building committee, who reported

the house completed in 1853. The whole cost, exclusive of the lot, amounted to about nine hundred dollars.

In a few months the Rev. James Boggs was employed as supply. After serving the church in this capacity for nearly nine months, having received a call, he was ordained on May 19th, 1857, by a committee of the Fourth Presbytery, of Philadelphia.

The Rev. Thomas Brainard, D. D., the Rev. C. F. Diver and the Rev. Jacob Helffenstein took part in this service. After laboring faithfully for near two years, Fairfield was again visited with an outpouring of the spirit of great power. The pastor was assisted in his labors by the Rev. O. Parker. All parts of the old parish was awakened as in former times. Not only the Presbytery, but all churches within its former bounds shared in the precious influences.

At several meetings of session during February and March, fifty-nine persons were examined on their application for church membership, and approved. On March 7th, 1858, they publicly came forward and adopted the articles of faith and the covenant. Mr. Boggs continued to labor on till the autumn of 1866. The church seems to have enjoyed peace and gradual growth, members having been received from time to time, and the congregation so increasing that the building became too strait for them. It was resolved to enlarge the church, and Messrs. George E. Elmer and Theophilus Trenchard were appointed the building committee. In 1862 they reported the work completed. The whole cost was about $900. The church as enlarged seats about 500.

A special note is made of nine members having volunteered, at the call of the President, when the country needed them for its defence.

On the withdrawal of Mr. Boggs, the Rev. H. E. Johnson was obtained as stated supply, which arrangement continued a little more than two years and a half. Messrs. George S. Whiticar, Samuel H. Williams and Theophilus Tomlinson,

having been chosen and appointed ruling elders, appeared in session for the first time, March 31st, 1867.

The church seems active and vigorous. A resolution is passed to erect a chapel at the rear end of the church. Messrs. Samuel H. Williams, James Campbell, and Daniel Stiles were appointed the building committee. It was completed in 1867, at a cost (including organ and furnishing) of $1,733.33. A part of the money was collected in Philadelphia by Elder Joseph F. Jaggers. The last hundred dollars of this expense was paid by note, and allowed to linger on at interest for ten years before it was paid. The whole cost of lot and buildings in Fairton amounts to about $5,000.

A series of meetings was held in January and February of 1868, and a class of seventeen, mostly young people were received into church fellowship. They organized a young people's prayer meeting, which was continued some months with interest.

Not being able to attend the centennial meeting, a letter was received from Mr. Johnson, expressive of his continued interest in these young converts, and stating that his labors and associations with this people were among the most pleasant of his life. His salary was $800 a year with the free use of the parsonage, the largest sum ever paid by this church. His labors closed May 9th, 1869.

The Rev. Samuel Beach Jones, D. D., of Bridgeton, was invited to preach the following Sabbath as supply. He accepted the invitation, and also some following Sabbaths, when the senior elder informed him that his services were very acceptable to them, but they felt quite unable to compensate him for his labors. The doctor was very cordial, and expressed his desire to preach as opportunity offered, and proposed to serve them whenever and as long as they might desire; and as for salary they might pay him just what they found convenient, and give themselves no further anxiety.

In this informal way the church secured him as stated sup-

ply, till laid aside by a stroke of apoplexy Sabbath morning, October 4th, 1874. Since that day he has never been able to preach, though he is still able to ride out in pleasant weather.

He continued to reside in Bridgeton, but was ever punctual and present at the various meetings on Sabbath and week days, and visited the families from time to time. His preaching was instructive and numbers were added to the church from time to time. The missionary spirit was cultivated and collections for the Boards of the church and for the Bible Society were regularly taken. Upwards of $50 was taken at one collection for foreign missions—an unusual amount for this church. He was paid $600 annually.

This arrangement having been unexpectedly brought to a close by sickness, occasional supplies were obtained for a few weeks. The Rev. Samuel Rutherford Anderson, of Tuckerton, was invited to come and preach for a year, with the view to a permanent settlement. Having accepted, he moved with his family and took charge February 15th, 1875.

On September 29th following, a call was regularly made out at a salary of eight hundred dollars and the free use of the parsonage. Having accepted the call the Presbytery of West Jersey appointed the Rev. W. A. Ferguson, of Pittsgrove, the Rev. Heber H. Bedle, of Bridgeton, and the Rev. James K. Wilson, of the First Presbyterian Church, Cedarville, a committee to install him pastor. These services they performed November 12th, 1875.

During the five years which have intervened to the present time, the congregation have passed through a season of great financial depression. An unusual number have, in consequence, moved away. Several of the old and influential members have died, thus weakening it financially and otherwise. Elias W. Bateman and James H. Elmer have been added to the session.

The winter of 1878–9 enjoyed an unusual refreshing. During these five years, fifty-seven have been received into

church fellowship—about one-half in the spring of 1879. Twenty-two infants and twenty-eight adults have been baptized, and nineteen persons taken to their long home. Besides these, the pastor has assisted at several other funeral services.

During the century there has been added to the church on the profession of their faith about one thousand souls. The average yearly addition has been about the same since Father Osborn's pastorate as during it. There have been seven pastors (including the short co-pastorate of the Rev. David D. McKee,) and two stated supplies. Thirty-seven persons have been associated in the session and co-operated with the pastor in the spiritual oversight.

At present there are five elders and one hundred and forty-seven members.

### THE SABBATH SCHOOL.

About a century ago Sabbath-schools took form and developed into a system, which is now among the most honored instruments for imparting religious instruction.

Not until the year 1818 were they organized in the bounds of this parish. On December 12th, of this year, the citizens of Fairton met in the small stone school-house, which stood on the ground that the new building now occupies, and organized on the plan of the Sunday School Union. A committee of seven was appointed to manage the affairs. Two were appointed to attend each Sabbath, by course, except that the seventh, being an odd number, had no partner.

It was considered a union school, but made up chiefly of Presbyterians. Mr. John Trenchard, though not a member of the church, was one of the most interested and faithful supporters.

It ran down and was suspended in 1821, but again resuscitated in 1827, since which time it has enjoyed an uninterrupted life. When it was reorganized, a superintendent was

chosen to act instead of two of the committee. In 1830 two superintendents were chosen, and in 1833 the second was called assistant superintendent.

Joseph Dayton was chosen the first superintendent and served till 1840, when he resigned, prior to moving west. Mr. Josiah Bennett, who is still living, and the oldest member of the church, was the second superintendent chosen.

In 1840, they adopted the plan of electing teachers, but it was soon discontinued. The first list of teachers contains the names of three, Theodotia Smith, Joseph F. and Benjamin Jaggers. The first named is still living in our midst, the other two in Philadelphia and Camden, respectively. Miss Lydia Bennett was chosen teacher in 1843, and has continued as such to the present, without intermission, a period of thirty-seven years—a very worthy example of faithful labor.

In 1865, a chapel at the rear of the church was built and the school moved into it.

The constitution was now changed, dropping the seven managers and electing the several officers. In 1876, it was further changed, limiting the election to the officers, teachers and adult scholars. These are called the Sunday-school Association.

Besides those mentioned, Theophilus Trenchard, James Campbell, Ephraim H. Whiticar, Levi J. Craig and James H. Elmer have served as superintendents. The school now consists of one hundred and sixty-five members, seven officers and twenty teachers.

It was an old custom to hold anniversaries of all the schools, Bridgeton, Fairton and Cedarville, in the Stone Church. It is now the custom to hold anniversaries commemorative of the removal from the old stone school-house into the new chapel.

### THE BURIAL GROUND.

When the church was opened for service, a century ago, Mr. John Bateman was put in charge of the graveyard. His son John succeeded him, who was again followed by his son,

Thomas. The last mentioned lived to be eighty years old, and was long familiarly called "Uncle Tommy." It continued in the care of this family seventy-seven years.

For the following facts, about all we have (of this period) regarding the burials, we are indebted to J. Barron Potter, M. D., of Bridgeton. His notes were taken in 1853, as given him by the sexton, Tommie Bateman.

Of the sexton, the doctor says: "He seems to form a part and parcel of the establishment. He walks familiarly over the ground and can call up each shade, by its family name, whether it be mounded or sunken, or to the passer-by bears no external sign of a narrow house. For more than half a century he laid away in their long home, those that rest in this sacred ground. He had a large family connection, and his personal worth secured him high regard. He was seldom absent from public worship, and made the word of God his daily counsellor. The New Testament he had read in course fifty-seven times."

The same year this house became the birth-place of souls, this yard became the receptacle of the dead. The first burial was the child of John Houseman, in 1780, marked only by a rude sandstone, without name or date. The second was John Barton. The third, and first marked by a tombstone, is Stephen Clark, Esq., May 13th, 1781. Then follow two Ruths, the wives of two elders, Jedediah Ogden and John Bower. His grandfather kept no record of burials and his father's is incomplete. He, Thomas, estimated the number of the first at one hundred, and his father's at five hundred. At this time, 1863, he had himself buried thirteen hundred and fifty. After this, to the time of his death, he probably added seventy-five to one hundred more—making in all more than two thousand graves."

The following notes are not without interest:

"At one time the sexton (Tommie Bateman), had the measures for six graves in his possession, before he had commenced to dig the first. On one day he buried three mem-

bers of the same family. Two stones, not far apart, marked "I. B." and "M. E." were pointed out, of whose epitaphs, the sexton remarked, "If truth is ever found on stone, you find truth *there!*"

Even so long ago, a grassy level space, a rod or two in length, was pointed out, of which it was often asked, "Why do you not bury here?" The sexton's reply was, "Beneath this quiet sod lie strewn, as leaves in autumn, the remains of one large family."

Mr. Tommie Bateman was succeeded by Nathaniel Howell, an elder of the church, an humble and highly esteemed person. He had charge of the yard till his death in August, 1868, and buried one hundred and seventy-seven bodies.

Mr. Bayze N. Bateman was next appointed to take charge, and continued to do so until May, 1879. During his time some very important improvements were made. The church was covered with a slate roof.

The forest trees* were cleared away, and the ground laid out in regular tiers of lots, with roadway and paths. Gravel was hauled gratuitously by many, and an iron fence built in front at an expense of thirteen hundred dollars. This expense was met by subscription; the people having friends buried here very generally and very generously contributing.

Mr. Bateman buried about three hundred, including some that were moved from the graveyard of the Second Presbyterian Church of Cedarville, and other places.

In May, 1879, Mr. Justus Livingston was elected by the trustees to take charge of the graveyard, as well as sexton of the church at Fairton. He has added to this silent congregation forty-two more. In the past year the yard has been cleaned, gravel walks made and lots sodded, at a cost of several hundred dollars.

There are now not far from two thousand six hundred bodies reposing in this sacred yard. Only a little more than

*I understand it was the sale of the timber that paid the expense of putting the roof on the building. I find no record of the expense incurred.

one-third have stones within scriptions, commemorating their names and virtues. It is still true that most of those that repose around Father Osborn are his children in the flesh and in the spirit.

The sexton of the Stone Church at first received only three pounds. A woman served in this office a few years. The amount paid was raised to seventeen dollars, but never any more. The chopping of wood was considered extra.

In the new church, at Fairton, the sexton received, at first, twenty-five dollars. This has been raised from time to time, till it reached sixty dollars, the sum now paid.

The town meeting was held in the church from the first, which practice is still continued.

# THE OLD STONE CHURCH,

## FAIRFIELD, NEW JERSEY.

BY FRANCIS DE HAES JANVIER.

The Old Stone Church, time-worn and gray,
Survives, though, since its natal day,
A hundred years have passed away!

Still stands, while those who planned and reared
Its walls, have long since disappeared;
A sacred shrine, beloved, revered.

With hallowed memories running o'er,
With visions of the times of yore,
Dear to each heart forevermore.

And with them comes the kindly face
Of one whose life we fondly trace;—
A Pastor, full of heavenly grace.

A youth when, in those distant days,
He led the flock in Wisdom's ways,
With words of love, and prayer and praise.

And still, through half a century
Of sweet devotion, lived to be
A Father in God's ministry.

Till, with the weight of years oppressed,
His mission closed—accepted, blest,
He tranquilly lay down to rest.

And, reunited now with those
Who, gathered here, these graves enclose,
The Pastor and his flock repose.

But the archangel's trump shall sound,
And God Himself rend every mound
Within this silent burial ground.

Then shall the dead awake, and be
Redeemed from death's deep mystery
To life and immortality!

The fathers sleep,—but what they wrought,
The faith and love their lives have taught,
Survive the changes time has brought.

And cherished with their memory,—
Prized as a precious legacy,—
The Old Stone Church shall ever be.

Philadelphia, 1880.

# HISTORY OF THE FIRST PRESBYTERIAN CHURCH, CEDARVILLE, N. J.,

*And its Connection with the "Old Stone Church."*

BY REV. GEORGE L. SMITH.

In 1818, when the Stone Church was the only Presbyterian Church in this part of the country, and when nearly all the people of Cedarville attended worship within its sacred walls, there was a Sabbath-school organized and sustained in a school-house, called the "Friendship" school-house, situated on the south side of the dam in that place. This school was organized on the 13th of September, 1818, at 8 o'clock in the morning. The time of meeting was afterwards changed to $2\frac{1}{2}$ o'clock in the afternoon, and Mr. John Burtt, (afterwards Rev. John Burtt,) in his first report, says: "Before the change was effected, scarcely so much as two hours could be devoted to instruction, owing to the distance between the school-house and the church. We shall now have from two to three hours at each meeting throughout the winter, which will enable us to devote a few minutes more to religious instruction than we could at the commencement of our labors. We are the more satisfied that we should have greater time allowed us to address the scholars on the important concerns of a hereafter, because our short experience enables us to perceive that much may be read or recited without being attended to or understood."

The school was organized with one hundred and ninety

scholars—ninety males and one hundred females. The first officers were Mr. John Burtt and Mr. Norton O. Lawrence.

It was organized by and under the supervision of a committee of twelve gentlemen, of whom the Rev. Mr. Osborn was one. Two of this committee were required to visit the school every Sabbath, to counsel and encourage those engaged in the management and instruction of the scholars. It was made the duty of the superintendent to make a report quarterly to the patrons of the school.

This, which was more than sixty years ago, was of course when Sabbath-schools were, in this region, in their infancy. But they seem to have gotten the idea, nevertheless, which there may be danger of losing sight of in these days of so many Sabbath-school appliances, but which it will be sad for our children if we do, viz: the Sabbath-school is for the study of the Bible.

One man, now past his three score and ten, who was a member of that school, tells of his going, and carrying with him, by his father's direction, a book called the "Christian Remembrancer," a good book, no doubt, but it was not the one for that place. He was told as he came to the door, that the Bible was the book he needed there. There was some heroic work done, in the way of committing to memory. They were desired at one time to commit the first ten verses of the fifth chapter of Matthew. Two girls repeated the whole chapter, which was regarded as quite a feat. Another girl was said, however, to have learned one thousand to twelve hundred verses in a week, and to accomplish this she sometimes worked on into the night, studying by the light of the moon; and another girl, it is said, committed to memory a large portion of the Bible.

A report dated April 20, 1824, which is about five and a half years after its organization, states—"the scholars have committed to memory and recited, since the organization of the school, two hundred and thirty-six thousand two hundred and sixty-five verses of Scripture, one hundred and five

thousand four hundred and sixteen verses of hymns, and twenty thousand and ninety-three answers in the Catechism."

This shows to us the only Presbyterian institution existing in Cedarville before the organization of a Presbyterian Church there, and something of the material to be used in it.

There were many people living in that neighborhood who belonged to the Stone Church. The distance was considerable to walk (and there were many who did walk), and it was for these reasons chiefly that there were thoughts of the formation of a new church in that neighborhood, and steps in that direction were taken. The result of this was the organization of a church at Cedarville, on the twenty-third of October, 1838, consisting of thirty-five, who came with their certificates from the church at Fairfield, which is the Stone Church. Probably there were four from other churches who united with this thirty-five from the Stone Church in the petition for an organization, for the records give the names of thirty-nine who at first petitioned. These names are:

Asa Fish,
Joel Westcott,
David Whitecar,
David Harris,
John Elmer,
Archibald Bancroft,
Joab Sheppard,
Elizabeth Newcomb,
William R. Newcomb,
David McClure,
Reuben Ware,
Rachel Fish,
Mary Westcott,
Hannah Whitecar,
Abigail Harris,
Elizabeth Elmer,
Lydia Bancroft,
Mary A. Sheppard,
Jane Newcomb,
Mary Ann McClure,
Reuben Nixon,
Esther Bateman,
Hannah Blizzard,
Bathsheba Bowen,
Oliver Blizzard,
Ann Conover,
Phebe C. Moore,
Elizabeth Blizzard,
Sarah F. Bateman,
Maria Bateman,
Betsy L. Westcott,
Nancy Trenchard,
Clarrissa Husted,
James R. Newcomb,
Ruth Nixon,
Margaret P. Howell,
Ann Eliza Ogden,
Abagail F. Burt,
Susan Ogden.

At the meeting at which the church was organized, the Rev. George W. Janvier officiated, and preached a sermon from Exodus, 25 : 8, "And let them make me a sanctuary; that I may dwell among them."

Mr. Asa Fish having been an elder in the church at Fairton, was chosen to be an elder in this new church at Cedarville, and Messrs. David Whitecar and David Harris were elected and ordained elders on the 25th of November, 1838.

It does not clearly appear whether they were on that day elected and ordained, or ordained only, but it is probable that they had been previously elected and were on that day ordained.

While these provisions were being made for the spiritual interests of the church, its temporal affairs were not neglected. A constitution for their guidance appears upon the records, and on November 10th, 1838, previous to the ordination of the newly-elected elders, a board of trustees was chosen. This board consisted of the following persons, viz: John Elmer, James R. Newcomb, Preston Foster, Reuben Nixon and Joel Westcott.

A Board of Trustees is supposed to have the care of the temporal interests of the church only, but one which would conduct its meetings as the meetings of this board were required to be conducted, must be able to control not simply its temporal affairs, but must have much influence upon its spiritual interests also. It was required by the constitution of the church that a man must be a communicant in the church to be eligible to the office of trustee, and in the rules which they adopted for the regulations of their own meetings, two items were prayers. We might reasonably expect such a board to succeed in whatever it should undertake.

The Rev. David D. McKee preached for the new organization for a time, but was not settled over it as pastor. He had been co-pastor with the Rev. Mr. Osborn, of the Stone Church. His sympathies, however, were with the Old School, and it

was probably for this reason that he did not remain in connection with the Stone Church, and his recent connection with that might give a sufficient reason to a Christian why he should not become the pastor of another church which was a branch of the old vine planted in the neighborhood. As he was about to leave them he preached a sermon to them, using for his text the exhortation of Joseph to his brethren, Gen. 45 : part 24, "See that ye fall not out by the way."

We cannot give the exact date, but it was probably very soon after the church became so thoroughly organized in its various parts, that the services of the Rev. Richard Curran were secured. There is a record of a meeting of session, dated August 24th, 1839, signed by Mr. Curran; he was therefore probably there previous to or by that time.

After the records which we have of transactions about this time, there seems to be a great blank in the statements of the doings of the congregation. On the 5th of November, 1840, there was an election of trustees which resulted in the choice of Preston Foster, Nathaniel Ogden, David Harris, Robert Whitecar and Joel Westcott.

This, and the record of one meeting of the Board of Trustees for the purpose of choosing officers, is all the record we have until November 4th, 1841, when we have the record of a meeting at which there was the election of trustees which resulted in choice of the following persons, viz :

William Westcott, William Ogden, B. Rush Bateman, Daniel L. Burt and John Elmer; and Messrs. David Whitecar and James R. Newcomb were chosen a committee of inspection. These five trustees took three oaths before Leonard Lawrence, on the 10th day of November, 1841.

The substance of these oaths were, 1st—That they would support the constitution of the United States. 2d—That they did, and would bear true faith and allegiance to the government established in this State, under the authority of the people. 3d—That they would faithfully execute the

trust reposed in them as trustees of the Presbyterian Church of Cedarville, according to the best of their abilities and understanding.

These were each separately signed by the persons named in them, and each bears the attestation of the Justice of the Peace.

The church thus organized and fitted for work, worshipped in what is now the Second Presbyterian Church, and was under the care of the Presbytery of Philadelphia. Very soon, however, that warm controversy which resulted in the division of the Presbyterian Church reached this place, and while the church then formed stood upon the side of the Old School, there were many living in that neighborhood who were more favorable to the new, the old church itself being upon that side. The result was that this young church went out from the building which they had been occupying, and held their services in the school-house known, as the "Friendship school-house," and a new organization was then formed, which was in connection with the New School branch of the Presbyterian Church, and which is now the Second Presbyterian Church of Cedarville.

The First Church then was without a building, and for a time worshipped in this school-house, but successful efforts were soon made to secure a new house of worship, and a brick church, erected on a piece of ground situated on the north side of the dam, where the church now stands, obtained from Mr. Henry Lawrence, was the result. It seems strange, yet no records can be found of the proceedings when this house was built. It was built or commenced in the year 1839, as a tablet which bears that date upon its face, will testify. We find, however, no minutes of meetings, no appointments of committees, no bills, nor anything that gives us exact dates or figures of cost, etc. The church was evidently built, however, previous to December 2d, 1841, for there is a diagram of the church drawn at that time.

This first building was supposed to be about thirty-seven by fifty feet.

But while the records concerning the temporal affairs of the church are so very meagre, it is very evident that there was not inactivity, and that the church was growing. Minutes of frequent meetings of session speak of additions to the church until we come to February 23d, 1840, when it is said that there were twenty-nine added to the church on that Sabbath. Most of these were received on the profession of their faith. Then, on July 10th, 1841, there was an addition of forty-one on certificates from the church at Fairfield; and on the twentieth of November in the same year, sixteen from the same church, and one from the Presbyterian Church in Cheviot, Ohio.

We find that on January 3d, 1842, Messrs. John Howell and Daniel L. Burt were installed as ruling elders. A record just following this, and although without date, probably referring to about that time, states that the session of the Presbyterian Church, of Cedarville, consists of Messrs. Asa Fish, John Howell, David Whitecar, Daniel L. Burt, David Harris, elders, George W. Hires and David Fithian, deacons, and Richard Curran, stated supply. It appears that although Mr. Curran was ordained while they were worshipping in the school-house, and was regularly supplying them, he was not regularly called to the church until the 30th of March, 1842. The reason was that the church was receiving aid from the Board of Home Missions, and, for some reason, they seemed to wish to become self-sustaining before they should call a pastor. This they accomplished, and when they called Mr. Curran, and offered him a salary, it was to be paid by the congregation themselves. Since then the church has always been self-sustaining. Mr. Curran's pastorate lasted to the 11th of January, 1848, when it was dissolved by the Presbytery of West Jersey.

Mr. Curran was speedily followed by Mr. Thomas W. Cattell, a licentiate of the Presbytery, who was invited by the

session to supply their pulpit for three months, and who accepted the invitation in less than a week after the pastoral relation of Mr. Curran and the church had been dissolved. He very soon received a call and was ordained and installed as its pastor.

Mr. Cattell was with this church until September, 1851, a little more than three years, when the pastoral relation was dissolved by the Presbytery of West Jersey, at a meeting held at Bridgeton, on the first Tuesday in September, 1851. During this pastorate there seems to have been frequent additions to the church, and the building was enlarged by the addition of twenty feet to its length.

Upon an invitation from the session, the Rev. J. A. Annin, of Franklin, Ohio, came and commenced labor among them on September 19th, 1852.

At a meeting held January 18th, 1853, a call was extended to Mr. Annin to become the pastor of the church. On the 29th of March, 1856, three elders were elected, viz.: Messrs. Ephraim Harris, James M. Newcomb and Jasper Bateman.

Messrs. Jasper Bateman and James M. Newcomb were ordained elders on Sunday morning, May 11th, but, on account of sickness, Mr. Harris was never ordained..

The pastorate of Mr. Annin was the longest that has yet existed in this church, extending over nearly fourteen years. Very brief is the notice of his departure, but there seems to have been frequent additions to the church scattered along through these years. The largest seems to have been in February, 1858, when there were forty-six admitted on profession of their faith. At his own request, the pastoral relation was dissolved by the Presbytery of West Jersey on July 19, 1866.

On the 31st of the same month there was a meeting of the congregation at which a unanimous call was extended to the Rev. William E. Jones, late of Bath, N. Y., for his pastoral services. This call was accepted, and it is recorded, under date of August 25, 1866, that the Rev. William E. Jones,

pastor-elect, having arrived, commenced his labors in this church.

The pastorate of Mr. Jones was a short one, lasting but about four years, but it seems to have been marked by large additions to the church.

The Rev. James H. Clark followed Mr. Jones, having received a call on August 24th, 1870. His pastorate lasted until July 19th, 1874. At a meeting of session, held September 7th, 1874, Rev. James K. Wilson was invited to supply the pulpit for one year, with a view to a call and settlement as pastor, if the way be clear, in six months or any time during the year. Mr. Wilson was afterward installed and remained pastor of the church until the 17th of April, 1878. November 23d, 1878, a call was extended to Rev. George L. Smith the present pastor, who was installed April 25th, 1879.

Early in the pastorate of Mr. Clark, on December 31st, 1870, Messrs. A. F. Bateman, George Gandy and Henry M. Howell were elected ruling elders, and on Sunday morning, January 15th, 1871, they were ordained.

Death has at various times removed members of the session and some have changed their places of residence, until now there is not one of the original session among us. The session is composed at the present time of Messrs. Jasper Bateman, James M. Newcomb, A. F. Bateman and Henry M. Howell, elders, and Rev. George L. Smith, pastor.

Nearly all those who formerly belonged to the old mother church have been removed by death, or otherwise, until now there are to be found, as near as can be ascertained, but sixteen of those who once belonged to the Old Stone Church among us; and of the original petitioners for the new organization there are but three, Mrs. Elizabeth Blizzard, Messrs. Joab Sheppard and Archibald Bancroft, now living among us.

The Sabbath-school connected with this church was organized April 5th, 1840. The names of the superintendents who have served in this school are Dr. B. Rush Bateman, William Ogden, George W. Hires, David Whitaker, Jeremiah

Hann, David Harris, Jasper Bateman, Dr. Robert M. Bateman and A. F. Bateman, who at present holds the office.

It seems impossible to tell the exact number that came from the Stone Church to this, on account of imperfections in the records, but, as near as we can ascertain, there were, previous to the last of the year 1841, or within about three years, a little over one hundred.

There seems to have been added to the original number from every source, before November 20th, 1841, one hundred; and from that on before the date February, 1848, forty-two more, and so on until, in April, 1869, there is reported to Presbytery two hundred and twenty members. From worshipping in a school-house, which was their only shelter, they built a brick church, in 1839, measuring, probably, thirty-seven by fifty feet, and, a little later, enlarged it by the addition of twenty feet in length. There was built, too, quite a large and commodious parsonage. During the last summer the church has been further improved and beautified.

# THE ORIGIN OF THE SECOND PRESBYTERIAN CHURCH, CEDARVILLE, N. J.,

*And its Connection with the "Old Stone Church."*

BY REV. CHRISTIAN W. WINNIE.

It was at the end of that period, from 1830-8, when the church had been rent asunder by feuds and doctrinal discords, and when the churches once more began to have a foundation, that the Second Church was formed.

It must not be supposed that, on this account, it grew out of schism, or that it separated, because of any difference of doctrinal views, from the Mother Church. Its growth was necessary and natural, as may be seen by a reference to the Session Records, pages 1 and 2: "A considerable portion of the people of Cedarville and vicinity, connected with the Presbyterian Church and congregation of Fairfield, under the pastoral charge of Rev. Ethan Osborn, having for a long time desired to have a Presbyterian Church established in that village, and concluding that the time had arrived that it should be brought about; did, according to previous public notice from the pulpit on the Sabbath previous, hold a meeting in the church at Cedarville, on the evening of the 17th of August, 1838, to consult about the propriety of having a church organized at that place, and to adopt measures for that purpose."

The reason why a church here was judged necessary was, that Cedarville and vicinity, comprising the south part of

Mr. Osborn's congregation, and the greater portion of it being considerably remote from the place of worship, occasioned great inconvenience in attendance at the church.

An adjourned meeting was held on the evening of the 22d of August; likewise on the 31st; and also on the 14th of September. What was done we only get a hint of here and there. In the meantime a petition was drawn up, and upwards of sixty signers obtained, requesting the Presbytery to organize them into a church, which petition it was understood should be presented before the Presbytery in October, when in session at Greenwich. Although this church did not originate through the spirit of schism, yet the *odium theologicum* of this time did affect its ecclesiastical relations.

Although there was a difference of sentiment among the people in relation to the two divisions of the Presbyterian Church then existing, yet, under the conviction that it was necessary to be *united*, to support a church when formed, it was considered advisable to forbear, preferring a connection with the Third Presbytery of Philadelphia.

Thus everything progressed well enough outwardly, but beneath there was a smouldering fire, which needed but the least fanning to cause it to burst into a flame.

This little fanning was done in an unlooked for and instructive way. Instructive, as showing how small a thing may set in motion sleeping emotions, which shall produce great and lasting results. "Behold how great a matter a little fire kindleth."

The Rev. David D. McKee was co-pastor with the Rev. Mr. Osborn. About this time he preached a sermon which contained views in harmony with the majority of the Assembly of '37; and Mr. Osborn favored the minority of that Assembly. So it was but natural that there should have been two parties in the congregation, which we immediately find to have been the case. For we find it recorded, that at the meeting of September 14th, the congregation voted to retract from their resolution, viz: "to be organized as a

church by the Presbytery of West Jersey, and now voted that they would be organized by the Third Presbytery of Philadelphia." In accordance with this, in October, the committee, which was appointed in September, "were induced, from various considerations, to write to the Third Presbytery of Philadelphia, requesting that some of their ministers come down and preach a few times, as some thoughts were entertained of petitioning the Presbytery to organize a church at Cedarville.

In accordance with the above request, Rev. Alexander Porter, of Philadelphia, came down and preached, acquainted himself with our situation, and, on his return, was furnished with a petition signed by a number of individuals, requesting the Presbytery to organize a church here as soon as practicable, if it met with their approbation. The petition being presented by Rev. Mr. Porter, according to instructions, was complied with by the Presbytery. A committee was appointed to come down and confer with Rev. Mr. Osborn on the subject, and if the way should be clear, to proceed and organize the church, which took place on the evening of the sixth of November, 1838.

The following persons having presented one general certificate of dismission from Rev. Ethan Osborn's church, dated November 5th, 1838, were organized into a church, at Cedarville, on the sixth of November, by the Rev. Robert W. Landis,—the church to be known by the name of "The Second Presbyterian Church of Fairfield :"

Benjamin Thompson,
Nathaniel Diament,
Ruth Diament,*
Harriet Lawrence,
John Duffield,
Mary Duffield,
Samuel Conover,
Nancy Conover,*
Henry Powell,
James M. Bateman,
Benj. F. More,
Charles E. Bateman,*
Lot Fithian,
Ruth Smith,
Elizabeth Johnson,
Smith Burt,
William Conover,*
Joanna Conover,*

| | |
|---|---|
| Rebecca Powell, | Elmer O. Bateman,* |
| Charlotte Bateman, | Sarah Bateman, |
| Charlotte Bateman, | John Husted, |
| (daughter, Langley*) | Hannah Husted, |
| Matilda Thompson,* | Eleazer S. Bateman.* |

Total twenty-seven.

Nathanial Diament was elected and ordained ruling elder.

Thus the church was organized. Their first minister, Rev. Alexander Porter, was employed for three months, whose term of service expired on March 24th, the following year, 1839. During this time the blessing of the Lord seems to have attended the ministrations of the word; for, in the month of March just mentioned, fifteen persons were received on the profession of their faith.

The second elder was Isaac Harris, elected and ordained August 10th, 1839.

In the beginning of the following year, 1840, Rev. A. G. Morss began to preach to this church as stated supply, and continued till in July, 1843, over three years. A number of ministers seem to have preached to the church at stated intervals, until November, 1845. Then we find this record: "November 19, 1845—This day Rev. Beriah B. Hotchkin was installed, by a committee of the Third Presbytery of Philadelphia, as pastor of this church in connection with the First Presbyterian Church of Fairfield. Thus the mother and daughter were re-united under one pastorate; this being the first pastor of the Second Church up to this time. This relation seems to have happily existed for nearly five years, for on page 71 of minutes we find the following record:

"June 11th, 1850, the Fourth Presbytery of Philadelphia dissolved the pastoral relation subsisting with Rev. B. B. Hotchkin and the First and Second Presbyterian Churches of Fairfield."

*Still living.

Thus was snapped asunder the last visible tie which bound them, but not the invisible and spiritual which, we trust, will last through time and eternity.

It would be pleasant to trace still further the history of this church, but the object with which we started out is attained, viz: Its origin and connection with the Old Stone Church.

It only remains to mention one fact more. On December 20th, 1870, the Presbytery of "West Jersey" changed the name of this church from the Second Church of Fairfield, to the Second Church of Cedarville, the name by which it is now known.

That God will bless this church and make it a garner for many souls in the present and future is the prayer of many hearts.

# SERVICE OF SONG IN THE OLD STONE CHURCH.

BY J. F. JAGGERS.

It has been assigned me, on this interesting occasion, to read a paper containing some incidents connecting the history and style of that part of worship pertaining to sacred song, as practised in the olden time, by a congregation who were wont to meet in this ancient and venerated house of God; and I only regret that one more capable had not been chosen.

As I look around me, and on this day especially, I am carried back, in thought, quite a half-century.

When but a little boy I was accustomed to sit in yonder pew, and listen to the words of that good man, the Rev. Father Osborn, whose name has been associated with this house and place for one hundred years. He was in the pulpit on the Sabbath morning of each returning Lord's Day, to preach an earnest, practical sermon. In my childish notion of things I believed that somewhere about that sounding board there was an Angel, or some invisible Being, communicating with the speaker, dictating and directing the words he uttered; and hence every motion of the speaker, and the surroundings, filled me with awe, and the most profound reverence for the place and the day.

In this clerk's seat (as it was then called) were usually four singers, whose office was to lead; and I now call to mind David F. Bateman, Aaron Bennett, Woodruff Robinson and Harvey Bateman, who usually officiated.

After the hymn or psalm was announced from the pulpit,

they would rise deliberately in their places, name the tune, take the pitch from a sounding fork, slide up and down the scale, giving the sound of each of the four parts; then the singing commenced, and the different parts of the tune could be heard distinctly throughout the congregation, all joining heartily in the worship.

The tunes then in use were selected from a book called "Wyth's 2d Part," which contained "shape notes," (sometimes called the "patent notes") and read Faw, Sol, Law, Mi. Having to repeat these notes, in order to complete the scale, it required no ordinary degree of study to render the sounds accurately, giving the tones and semi-tones their proper relation to each other; and, in order to make one proficient in the art, certain rules were introduced for the study of beginners, called "The Gamut."

It was supposed that those who occupied the clerk's seat were trained in the schools, and led these devotions by *rule*, a position *I* sometimes thought of, but with little hope of ever attaining.

The tunes then in use were largely Minor—the Minor always used at funerals. I recall such as Russia, Supplication, Windham, Coleshill, New Durham, Old Hundred, Glasgow, Ocean, Sherburne, Nettleton, Canaan, Silverstreet and Lenox, and the anthems, Easter Anthem and Denmark.

Some of the singers at this time noted in the congregation, were Daniel L. Burt, James Campbell, Reuben Ware, Joseph Robinson, Leonard Bateman, Jasper Bateman and William Moore; three of the number are still living, and are with us to-day.

Mr. James Campbell was the leader in our meetings at Fairton, for many years. He made no claim as to singing by *rule*, (as he often expressed himself) but he had a clear voice, an accurate ear, and was a good leader.

The custom of leading from the clerk's seat seemed to fall away by common consent; and, for some time, the singing was led by Reuben Ware, David F. Bateman and William

Moore, raising the tune from the seats they occupied in the body of the church, or from the front pew in the gallery. From this custom the singing began to decline, and fears were entertained that the public worship would suffer in consequence.

In about the year 1837–8, (soon after the division,) a choir was formed, and the singers took their seats in the gallery, in front of the pulpit. A new singing book was then introduced, containing many additional tunes. This was pleasing to the young people, but the older folks affirmed that the new tunes were not as good as the old.

In our singing schools the new, or Pestillozian System of Instruction, was used, (giving to each note a name and distinct sound), which soon became popular, and harmonized all discordant elements. The new books introduced were "Ives' Book," "Boston Academy," and "Carmena Sacra."

The original members of this choir were: Ladies—Martha Bateman, Alvira Githens, Ruhama Seeley, Jane Clark, Mary Westcott and Theodocia Smith. Gentlemen—Joseph Campbell, Benjamin Jaggers, Isaac Sheppard and Joseph F. Jaggers. The choir of the Fairton church had its origin in this organization.

In the year 1842 Mr. Daniel Williams removed from Philadelphia to his farm in Herring Row, and thereafter rendered us valuable assistance in singing. After the dedication of the new church building, in 1850, by formal invitation of the session, Mr. Williams took charge of the choir, and led the singing of the congregation. The choir had now become enlarged, and among those added were: Ladies—Lydia Barrett, Emily Trenchard, Hannah Campbell, Nancy Trenchard, Mary Holmes, Mary Campbell, Sarah Jane Bennett and Mary Githens; Gentlemen—Theophilus Trenchard, Joseph Williams, Daniel M. Williams, Samuel H. Williams, Albert Williams and Charles Campbell.

In the worship at the "Old Stone Church," in the olden time, we had no organ, but, in about the year 1862, an

instrument was purchased of the First Presbyterian Church, of Bridgeton, for the sum of fifty dollars. This was soon laid aside, being replaced by a cabinet organ, which is still in use. Albert Williams was our first organist, and continued to act in that capacity until his removal to the city of Philadelphia, in 1867. At intervals, in his absence, his place was supplied by Mary W. Jaggers. Since that time the position has been filled by Mrs. McNichols and her sister, Miss Sophronia Elmer, now deceased.

From 1858 to 1866 the responsibility of keeping up the choir rested largely upon Mr. Theophilus Trenchard. Under his management the singing was well sustained, and a number of the younger singers were added to the choir, some of whom remain at the present time. Since 1866 the direction and leadership have been by Mr. Samuel H. Williams.

But allow me to relate a few incidents in the life and habits of that man of God, who was the settled pastor of the "Old Stone Church" for the term of fifty-five years.

I could never meet him without feeling impressed by the power of Christian example, and I had some innate idea that he knew my thoughts, and all about my life; hence, my deportment, while in his presence, was always that of the highest order.

During his pastoral visits to our house, my mother would call us together around the family altar, while he read from the Bible and prayed for us, not forgetting all the children, whether present or absent. On such occasions I would take the seat farthest from him, in some corner, or shield myself behind a chair, where the least observed. In taking his leave of the family he would take each one by the hand, at the same time making a personal appeal to live a Christian life; and I felt greatly relieved when he left, though his visits made a most salutary impression on my mind.

I well remember, also, his manner of entering the church on a Sabbath morning. Some ten or fifteen minutes before the hour of service he might be seen, on a morning in sum-

mer, slowly and thoughtfully walking along the grove up to the church. The trees, large and in full foliage, afforded a delightful shade. A number of the well known members of the congregation, standing in groups, discussing the events of the day, would each in turn, as he approached, step forward to grasp the cordial hand extended, with the usual salutation and inquiry as to the family welfare. The line generally extended some considerable distance, from the center of the grove to the church fence, and sometimes nearly to the door. He would take those directly in his way by the hand, bowing politely to others in the background, or at a distance, who were too diffident to approach him. He then entered the church reverently, taking off his hat as he passed through the door, and, with a measured step, walked along the upper aisle to the pulpit steps, and ascended. Taking his seat in the pulpit, he would draw from his pocket a brown silk handkerchief, and wipe his eye-glasses thoroughly, after which he was ready for service.

The invocation being over, he read a portion of the Scripture, together with the marginal notes and practical observations; then followed prayer and singing.

He was none the less methodical in his preparations for the pulpit. His sermons were carefully prepared, and divided regularly into three parts, viz.: Introduction, Doctrine and Application. The introduction and doctrinal parts consumed thirty minutes, and the application fifteen, making his discourse forty-five minutes in length. If, perchance, he had taken for the first two parts two or more minutes than the time allotted, he would say, "But I hasten to a close." He carried his watch in a fob, with a shining steel chain and a flat silver key, or seal, attached. At the end of the doctrinal part of the discourse this watch was always taken out, and the hour noted, when he would govern the remainder of the time accordingly.

But the crowning excellence of this eminent servant of God was, in my estimation, most manifest in his sympathy

with the bereaved, and his manner at funerals. Let us pause for a moment and look at that band of mourners at the gate. A coffin is borne by four men, the pastor at the head, and, close in the rear, a mourning family. Following them a large number of friends have come to pay the last tribute of respect to one so lately their associate. Now they reach an open grave. The coffin is let down into the narrow house. The last sad look is taken. They retire a few steps, and the sexton, with others, fill up the grave. Now and then a sob is heard from the mourners, and tears of sympathy fall from the spectators. Solemnity reigns! The last shovelful of earth now rests upon the new-made grave; the head and foot are marked by temporary stakes of wood. The workmen have moved back into the crowd. All reverently take off their hats, and stand silently confronting the future and the past. Father Osborn steps to the head of the grave, and, with bared head, looks over the congregation and speaks:

"In behalf of the relatives and friends of the deceased, I return thanks for your kindness and attendance on this mournful occasion. Again we are solemnly reminded, in the Providence of God, that we are mortal, and must soon pass away.

"One and another of our friends are taken away by death. But a short time ago, our friend who is now in his grave, was active and among us, but he is with us no more! Go to his home, where he was so recently surrounded by his family, he is not there! Go to his workshop, or his accustomed place of business, he is not there! Go, on the Sabbath, to yonder church, where he was wont to sit, hearing the word of God, he is not there! Where is he? His spirit has returned to God who gave it. His body lies in the grave never more to awake until the archangel's trump shall sound, and call the sleeping dead to judgment! May God, in His infinite mercy, prepare us all to follow him, that in the morning of the resurrection we may awake to eternal life! And now, may the grace of God, the Father, who

brought again from the dead our Lord and Saviour Jesus Christ, be with you, and abide with you, both now, henceforth, and forevermore, amen!"

And, in conclusion, let me say, that as I stand before you to-day, with the reminiscences of the past half century vividly in review, I seem to be among the dead—yet with the living. This house, dedicated to the worship of God one hundred years ago, venerable by age, and preserved intact; hallowed by many holy associations; that graveyard!—where lie my kindred dust, and friends of my youth—make it to me the most sacred place and spot upon earth, and when it shall please God to remove me hence, it is my prayer—if His will—that my mortal body be borne by friends to this resting place, and in the morning of the resurrection arise together to life eternal and a home in heaven.

# REMARKS BY REV. WILLIAM L. GITHENS.

Just before the close of the exercises of the day, Dr. William Elmer, the chairman, called upon the Rev. William L. Githens, rector of the "Church of the Advent," San Francisco, to address the assembly in a few words of parting. Mr. Githens had but just arrived from California, and it seemed most opportune that he should be present, the only representative from so large a family who had once worshipped in the old church.

REMARKS.

I wish to thank the historian of the day, the Rev. Dr. Whitaker, for his beautiful tribute to the memory of my cousin, the Rev. Dr. N. C. Burt, and also my appreciation of the kindly notice of my family, four generations of whom lie buried in the old church yard.

The Centennial of the Old Stone Church!—what a subject! What a picture!—where the mind that can grasp the thought, where the artist that can paint the picture? One hundred years to stand as a witness to the truth. One hundred years of holy services, holy lessons and holy lives. A hundred years ago! Our nation was young, but four years old in its independence, and now behold the contrast!

Pilgrims have journeyed thousands of miles to worship at the shrine of some saint, or to tread the plains of Palestine. Sacred, because the God-Man once trod those plains! To-day bow low, for this spot is sacred; put thy shoes from off thy feet, for the place where we meet is holy ground. Around and about us there is an unseen but not an unfelt presence. We may call this burial place the City of the Dead;

is it so? Have they not entered into life? Is not this the land of the dying, with its funeral trains, its sick beds and its graves? Beyond is that better life, is the rest that remains. Around and about us may be hovering Angel Spirits. For once this old and deserted church is alive with living, breathing men and women, gathered to do honor to the old building consecrated by sacred memories.

The Old Stone Church—here as a little boy but five years old, I followed the coffin of my father, and saw it placed before this desk and stood in the presence of an awful mystery, that I could not understand. A year later, and the remains of my sainted mother stood here, and the white-haired pastor prayed for the orphans, that the Father of Mercies would care for and protect them. That dear old man —will his name ever be forgotten? Is it not true of him that he "being dead, yet sleepeth?" The name of the Rev. Ethan Osborn is a household word in homes far scattered—east, west, north and south—and his picture may be seen hanging upon the walls, but dearer still the picture engraved in the hearts of those whom he helped to lead to Christ. Well do I recall that feeling of reverence with which I gazed upon him as with bared head, and in his black silk gown, he walked from yonder gate to this, his pastor's desk. The impression of the fitness of that outside badge of the servant of God has, perhaps, helped me to cling lovingly to that church which bids her Priests be clothed in white when they approach God's altar.

O, the memories of this Old Stone Church! how they come trooping up before me; how many I can see before me as I look around upon these pews and in the gallery, that have passed to the other shore! There are some memories that are not all solemn, that come back to me as I look around. In that old gallery the boys used to sit, and a favorite place in the summer was the window seats. In those times the church was fairly infested with wasps, and as I never could lay claim to the title of a "good little boy," such as we used

to read about in our Sunday School library books, I, with two other boys about the same age, would employ most of our time, to the neglect of sermon or lesson, to the killing of those *humble* insects. We three boys, grey-headed now, one a Presbyterian minister in Ohio, another an elder of the Presbyterian Church in Fairton, the other has the privilege of bringing up these memories of the past. It was worth while coming three thousand miles to be present at these services to-day. It would be worth while to come ten times three thousand miles to meet the welcome that has met me on every side from the friends of other days. These the treasures of friendship and regard to be treasured through eternity.

The time must come when this church must crumble and fall and not a stone be left to mark the spot where once it stood. Will it have perished? No! A thousand times, No! Like the invisible ladder in Jacob's dream, upon which the angels ascended and descended, so outside the walls of this church another temple has been erected, all unseen by mortal eyes, but upwards and upwards has it ascended, and see, on its topmost wall there stands the cross of the crucified, and there comes floating down to us the music of the harpers, as they cast their crowns before the throne, and sing the new song to Him who has redeemed them from death, "Thou art worthy, O, Lord." And see—that goodly company—and one among them who has received the "Well done, good and faithful servant." It is the pastor with his flock; they are a part of the multitude that no man can number; they are safely housed, safely home in the mansions prepared for them ages ago.

Aye, this old church may crumble and fall, but not the lessons of hope, of faith, which, learned within these walls, are to grow and spread through all eternity, and if we, my friends, so follow God's saints in all virtuous and godly living —we shall come at last to those unspeakable joys that God has prepared for all who love him; with the sure faith and trust in the everlasting God, when every earthly structure shall crumble, we may have our dwelling place in that "temple not made with hands eternal in the heavens."

# LETTER OF REV. DAVID D. M'KEE.

The venerable Rev. David D. McKee, residing at Hanover, Ind., was invited to participate in the memorial services at the Stone Church, of which he was co-pastor with Father Osborn, some forty-four years ago. In his letter of reply, addressed to Rev. S. R. Anderson, which was read at the centennial, after expressing a desire to be present on such an interesting occasion, but declining, because of his health and the journey to be undertaken, he proceeds to make the following graphic and interesting outline of the precious revival enjoyed by the church in 1836. It is especially valuable as being the only history of that remarkable work of grace that has ever been written and published :

"In October, 1835, I was licensed to preach by the Presbytery of Philadelphia, in session at Salem, N. J., at which time I was a student of theology in the Princeton Seminary. In April, 1836, at the request of Dr. Alexander, I went to Fairfield and placed myself under the care of Rev. Ethan Osborn and the session of the church, to spend my vacation in such work as they might assign me.

"The arrangement was that the Sabbath morning service was to be at the Stone Church, conducted on alternate Sabbaths by Father Osborn and myself. He was to take what other service his health and strength would permit. I was to preach on alternate Sabbath afternoons or evenings at the villages of Cedarville and Fairton, and on week evenings, as occasion might offer, in the school-houses in the vicinity. Much of my time was employed in visiting the families of the congregation and in forming the acquaintance of the people.

In mingling with the people I found a few persons who were more or less earnestly inquiring after the way of salvation.

"There had been kept up, as I learned, for many years, a Saturday evening prayer meeting, at the school-house in Cedarville, which, from my first coming among them, was generally well attended.

"After I had been there several weeks, one Saturday morning, just as I was starting to Bridgeton, to preach a preparatory lecture for Brother Kennedy, a young man came to my room, anxiously inquiring, as did the jailor, "What must I do to be saved?" After a brief conversation, and promising to see him in the evening at the prayer meeting, I hurried off to meet my appointment. In the evening, as I returned, I called on Father Osborn, and he went with me to the prayer meeting. The school-house was crowded. The meeting was conducted in the usual way, with brief remarks, both by Father Osborn and myself, and was dismissed at the usual time. The young man spoken of in the morning came up, and I directed him to Mr. Osborn, and just then I was asked to step to another part of the house where I found several persons, whose anxious inquiry was, "what they must do to be saved!" In looking around I observed that the congregation, instead of leaving, had all taken their seats, and the whole audience was greatly moved, and suppressed sobs were heard from every part of the house. An hour or more was spent in singing, prayer, exhortation and private conversation, when the congregation was again dismissed; but none, or very few, left the house. The exercises were resumed and continued till the hour of midnight, when it was suggested that the duties of the Sabbath were coming on, and that it might be profitable to spend a few hours in the privacy of our own chambers, and give opportunity for meditation, and that we would meet there at sunrise in the morning to spend an hour in prayer. The people then slowly retired, many of them going in groups of four or five to different houses with some experienced Christian, and

the remainder of the night was spent in religious exercises. At sunrise the house was filled with deeply interested, anxious worshippers. The morning service at the Stone Church was well attended. In the evening the school-house was not only full, but they were crowded around the windows on the outside, anxious to hear the gospel. At the close of the service I appointed an inquiry meeting for Monday evening at my own room, where the session would meet with the anxious and inquiring, to direct and instruct them. Between sixty and seventy came, and after weeks of instruction, both public and private, at the first communion season, the session received into membership of the church, on the profession of their faith, sixty-two persons, the fruit of this revival. At a subsequent communion others came in, making in all about seventy. And I do not know that any of the number ever dishonored their profession. Many of them, after consistent Christian lives, "have fallen asleep, but some remain until the present time." One of them has been a useful minister of the gospel for a third of a century. There were other youths in the congregation, who, although they were not brought into church at that time, may have received impressions that resulted in their conversion, and who became ministers of the gospel—N. C. Burt, one, if not two of the sons of E. Westcott, and also a son of Mr. Whitaker. I have spoken of this revival as a remarkable work of grace—remarkable in that it came without any apparent special human agency. It was manifest to all that it came "not by might, not by power, but by the spirit of the Lord." I felt and believed then, I feel and believe still, that there was an intimate communion between that long continued Saturday evening prayer meeting and that precious revival. There had been earnest, importunate, persevering and believing prayer that brought down this rich shower of blessing."

Princeton Theological Seminary Libraries
1 1012 01251 8108

Date Due

PRINTED IN U. S. A.